

A Dictionary of Jaina Biography.

PART I—A

COMPILED AND EDITED BY

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GULAB-DEVI JUNIVALA
(Mrs U S Tanka)

Born A D 1890 (Calcutta)

Died A D 1911 (Death)



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FOREWORD.

J.

'The Jains are a most ancient community. They are as old as they are important. They take an almost leading place in point of wealth and education. Their tradition is continuous for many and many a millennium. History has proved their existence and importance at least up to the age of Homer in Greece. They are scattered all over India. In almost all big towns they are in the forefront as landed proprietors or successful traders and merchants. Such a time-honoured tradition could only be kept up by a series of worthy men and women. It should be a sin not to record what little we know of the lives of these exemplary brethren and sisters of ours. My friend and brother Mr. Umrao Singh Tank, B.A., LL.B.; of Delhi, has made a most laudatory attempt to string together the pearls of these precious lives. It must be a most valuable treasure for all lovers of Jainism and its custodians the Jain community. As a Foreword to this unique compilation, my Vira-devoted soul cries out "Jai Jai! Mahavira Vardhamana!". With this pure blessing; this little book is confidently launched on its published career to serve our community, country and humanity.'

J. L. JAINI, M.A., M.R.A.S.,
Bar-at-Law,

Judge, High Court.

INDORE,
22nd April 1917.

II.

It is a happy sign of the time that the intellectual activities of our countrymen have begun to flow with freshness through new channels. The disgraceful habit of imitation is gradually giving way to a vigorous and enlightened originality. This small Biographical Dictionary falls clearly in the latter group. Besides its general usefulness it has filled a serious want which has long been felt both by students and scholars. We do not know of any book in which a serious attempt has been made of bringing into a small focus the names of Jaina Luminaries, whose learning and services have contributed so much to the civilization of Central and Southern India, and have brought glory to our Mother Country. Mr. Tank has handled this task with attention and cleverness. He has given good references to his statements which clearly shows the author's industry and love of accuracy in disentangling the labyrinth of Jaina Biography. Although at present the information is necessarily meagre, yet we hope that he will be able to enrich our knowledge later on. At any rate this work will open a new way for more ambitious

scholars. It has helped me at one or two places in my researches in the mediæval period of Indian History for which I am indebted to the author. Students of Indian literature and particularly of Jaina literature will find this volume extremely useful and informative in clearing up the mist of vagueness that veils even Jaina Saints and scholars. We ought to congratulate the author and the judicious publishers for this useful contribution to our literature.

RAM PRASAD TRIPATHI, M.A.

SENATE HOUSE:

ALLAHABAD,

23rd April 1917.

PREFACE.

The compilation of a Dictionary of the Jaina Biography has been undertaken with a view to provide the students of the Jaina history and literature with a practical work of reference that may satisfy their ordinary demands. It aims at giving all the important names of the Jaina men and women—with a special reference to the post-Mahāvīra period—to be found in the publications accessible to the present compiler. Occasionally, the names of the non-Jainas who have either patronised or persecuted the followers of the Jina have been added. The present work, however, does not pretend to be an exhaustive one. In spite of the labours of the great scholars—both Jaina and non-Jaina—much still remains to be done by the way of bringing to light Jaina pāṭṭāvalis, prasastis and inscriptions—specially those of the Digambara Jainas—and until this is done no work on the Jaina biography can lay any claim to fullness and finality.

The names have been catalogued after the English alphabetical order in preference to that of Sanskrit. The compiler ventures to hope that in practice this arrangement will be found both convenient and practical. In the case of the proper names in current use, no attempt has

been made to restore them to their original Sanskrit form fearing lest it should give room to mere confusion with no resulting advantage. It may be mentioned here that the names of the early Jaina ecclesiastics are often met with prefixed with the word *Ārya* which is used as a sort of honorific designation. Such names will be found under the letter with which the actual name begins. For instance, *Ārya-Mahāgiri* must be looked for under *M* and not under *A*.

References have been added under every important article save where they are not deemed necessary or the information given is solely derived from oral tradition. Sometime, in order to avoid multiplication, the reader is simply referred to another connected article where he would find the necessary authorities cited.

The system of transliteration followed by the compiler is that prescribed by the Arrah Publishing House for their publications. It has been adhered to throughout the work except where the form of spelling of the names of the persons or places has acquired the sanction of a long and established usage.

The compiler is fully conscious that the present compilation is not above criticism, but with all this, if it contributes towards facilitating the task of the students

of Jainism even in the slightest degree, he shall have no reason to feel dissatisfied with the result of his labour.

In conclusion, the compiler begs to put on record his thanks to Bhāṇḍārī Sohāna malla jī and Gāneśa malla jī Sarāf of Jodhpur for the useful information they give him about the Jāmas of Mārwar. Another gentleman whom it is now too late to thank was Mahatā Jamnādāsājī of Māndala gudha, who took an unfailing interest in the compiler's Jaina historical researches. He died of cholera last year at Hurdā Mewar where he was posted as a district officer in-charge. To the courtesy of Mr Manukhbbāī Kirti-chand Mahatā of Morvi, the present compiler owes a copy of the Jāmī Rāsa mālā. The compiler was further lured under an obligation by Mr Pūrnā-chandra Nāhar who was kind enough to place at his disposal the advance printed sheets of his forthcoming publication, 'The Jaina Inscriptions'. The compiler is also deeply grateful to Kumārī Devendri Prasāda jī of Arrah who has been giving him valuable advice and help from time to time since the commencement of the work. It was with an act of extra kindness on the part of the Kumārī that he very generously took upon himself the arduous task of proof reading etc., and thus saved the compiler from

much mechanical trouble and botheration. It is not too much to say that the silent and selfless labours of my friend Kumāra Devendra Prād-Ji have inaugurated a new epoch in the history of the Jaina literature promising a brighter and more sympathetic future for the Vāṇī of the Great Jaina Masters.

MALIWARA ST.
DELHI.
May 15th, 1917.

UMRAO SINGH TANK.

* LIST OF ABBREVIATIONS.

B R — Bhandarkar's Reports on the Search for Sans. MSS

D O and O F — Tānk's Distinguished Osvals and Osval Families

E C — Epigraphica Carnatica

H N C — Descriptive Catalogue of Sanskrit MSS in the Library of the Calcutta Sanskrit College by Hṛishikesa Sāstri and Nilamani Chakravarti

I L R — Indian Law Reports

J B R A S — Journal of the Bombay Branch of the Royal Asiatic Society

J G — Jaina Granthāvalī (Published by Jaina Svetāmbara Conference, Bombay)

J H S — Tunk's Jaina Historical Studies

J R — Jaina Rāśmālā

J S B — Jaina Siddhānta Bhāskar (Published by Devakumar's Central Jaina Oriental Library, Arrah)

J S C H — Jaina Svetāmbara Conference Herald (Bombay)

J S M — Jaina Svetāmbara Mañdrāvalī (Published by Jaina Svetāmbara Conference Bombay)

K S J O — Klatt's Specimen of a Jaina Onomasticon (Leipzig)

P R — Peterson's Reports on the Search of Sanskrit MSS

R S — Ratna Sāgara (Hindi)

S B E — Sacred Books of the East

V I L — Vidyābhūṣana's Indian Logic (Calcutta)

ADDENDA.

Abhaya nandi-sūri—(Dig.) (Vik Sam 775) Author of
(1) a Brīhad vṛtti on the Jainendra vydākarna (2)
Tatapīryā tāttvārtha śikā .

Ref.—Piya Chandra Jaina sāstra mālā Vol. II, Introd., p 3.

Ajita prasāda, M A , LLB, Vakil, High Court Allahabad
and of the Judicial Commissioner's Court, Lucknow —A
learned contemporary, born A D 1874, April 10 Gold
Medallist and first student of his year of the Canning
College, Lucknow Joined the Bar April 1895 A devout
Jaina Editor of the English Jaina Gazette (Lucknow)
Translator of Saint Amitgatis Samayak pāṭha and
of Purusharth Siddyupaya of Sri Amrit Chandra
Acharya, etc ,etc General Secretary of the All India
Jaina Association as also Founder-Secretary of Sri
Rishabha Brahmcharyashrama, Hastinapore, and one of
the noble Founders of the Central Jaina Publishing
House, Allahabad Address —Ajitashrama, Lucknow

Amara kīrti sūri—Author of a Ritu-samhāra śikā.

Ref.—B R., 1904-5 and 1905-6, p. 43.

Amohini—Lived in Sam 72 presumably of the Kuṇina
era She with her sons Palaghōṣa, Poṣha-ghoṣa
(Pṛoṣṭha-ghoṣa) Dhīna-ghoṣa set up an Āryavatī for
the worship of the Arhats

Ref.—Ep Iad II, 123, No 2 (Bīlhārī Tārāṇip) Ibid. A, App.
No. 59

Āmīta vimīla —Instructed Jīvānā vimīla-sūr (Vik. Sam 1748) in poesy, logic and philosophy.

Ref —J.S.C.H., Vol. XIII, p 76

Āmīla.—A Chaulukya king. Was admitted into order by Muni-chandra pupil of Śrī-chandra-sūri of the Harṣa-puriya (Maladhāri) gachchha

Ref —P.R., III, p 23 App II, p 276 v. 12

Ānanda rām —(Dig) of Khandelavāl jātī, Kāśīvāl gotra, native of Basavā. His son Daulitrām the well known Hindi poet and writer (Vik. Sam 1795-1829)

Ref —Jaina Hitasai, VIII, No. 1, pp 20 21

Ārdra-devī —A Kāyāshtha of the Sūnomāki family. Married Rādhā. His son Hāri-chandra (Dig) the well known author of the Dharmasarmābhudaya-kāvyaṁ

Ref —P.R., II, p 77

Āśa of the Modhajnātī.—Son of Thākuri Jālhāni resided at Pattanā. His daughter Suhdā-devī was married to minister Tejahpālī (Prāgvāja jātī). Referred to in an inscription dated Vik. Sam 1290

Ref —Sirohi rājya kā itihāsa by Pandita Gaurisūkara Hīrāchandra Ojhā pp 67 68

Āśadīadda Kāñkūrāja by his wife Anālī devī had two sons Āśada and Jāsada. Āśada was the husband of two wives, Prithivi-devī and Jaitilla devī. By the latter, he had two sons, Rājada and Jaitra simha. By P one son Anūsimha. Rājala died during the life time of his father and the Vīvukkamañjari is the poet father's

Amrita nimala—Instructed Juana-nimala (1748) in poesy, logic and philosophy
Ref.—J S C H., Vol. VIII, p. 76.

Ānata.—A Chaulukya King Was 12 minister of the
Muni-chandra pupil of Sri-chandra-sūti
puriya (Maladhārī) gachchha
Ref.—P R., III p. 23 App. II p. 27, 12

Ānanda ram—(Digī) of Khandelalālātī hāra 1
native of Barāra His son Durlatram the well known
Hindi poet and writer (Vik. Sam. 1797-1829)
R-1—Jāna Hitā XIII, No. 1, pp. 20-21

Ārdra-dāra.—A Kaya htha of the San mākī san
Married Radhā His own Hari-chandra (Dīkī)
well known author of the Daarmatāraabbudā
Fāryām.

Ref.—P R., II, p. 77
Āsā of the Modha Jnāti.—Son of Thakura Jalkhana
resided at Pattara His daughter Sīhādāri was
married to minister Tejahpala (Pragyaśāma) Presented
to in an inscription dated Vik. Sam. 1290
Ref.—Sārohī rājya kāl kīt kīt by Lalita Gaurikarā Hārshadā
Ojās pp. 67-68

Āśadāndī Kājū' rāja by his wife Anala-dāri had two
sons Āsada and Jāra Ja. Āsala was the husband of two
wives Prithivī-dāri and Jaitalā-dāri By p. o.
he had two sons Rājada and Jaitra-simha
and Anāsimha Rājala died during the life
of his father and the Vāsikāmālājari is the
of

Amṛita-vimṛti—Instructed Jñāṇa-viñala-sūri (Vik. Sam. 1748) in poetry, logic and philosophy

Ref.—J. S. C. II, Vol. VIII, p. 76.

Ānūrā—A Chaulukya king. Was admitted into order by Mum-chandra pupil of Sri-chandra-sūri of the Haran-puriya (Maladhāri) gṛihchha

Ref.—P. R., III, p. 29 App. II, p. 275 + 12

Ānūra-rām—(Dig.) of Khan Ichwal jāti Kūsalavāl gotra native of Barāvāl. His son Dukhīrām the well known Hindi poet and writer (Vik. Sam. 1795 1829)

Ref.—Jains Hitans, VIII, No. 1, pp. 20-21

Ārdra-deva—A Kāvya-līthā of the Sanomaka family. Married Rādhā. His son Harī-chandra (Dig.) the well known author of the Dharmasarmābhudiyā I Avyānam

Ref.—P. R. II, p. 77

Āśā of the Moīha-jnāti—Son of Thikum. Jālhanī resided at Pāttāvā. His daughter Suhvadā who was married to minister Tejahpālī (Pṛagvaṣī jñāti). Referred to in an inscription dated Vik. Sam. 1290

Ref.—Srohī rājya kā itihāsa by Pandit Gaurisankara Hīrachanda Ojā, pp. 67-68

Āśa-hadd Kāñkukarāja by his wife Ānūrā levi had two sons, Āśadī and Jāśīla. Āśadī was the husband of two wives Pṛithivī-devī and Jaitalla-devī. By the latter he had two sons Rājada and Jaitra-simha. By Pṛithivī son Āśi-simha. Rājada died during the life time of his father and the Viśvakamañjari is the poet father's

In Memoriam, the themes being taken from the very words with which his teacher Abhaya-dēva sought to win him from his grief. Āśāda is also stated to have written a commentary on the Megha-dāta besides several Jina-stotras and Jina statues.

Ref.—P R., III pp 19 39-49

CORRIGENDA.

P 4 line 21—*For* Katipaya-sutra *Vyākhyā* *read* Katipaya-sūtra vyākhyā

P 4 line 22—*For* Vidyayīni *read* Vidyayīñi

P 5 line 14—*For* Dūrōnāchārya *read* Dronāchārya

P 8, line 16—*For* Ajmer *read* Anahillavala (See P R IV, 8)

P 13 line 24—*For* 1458 *read* 1457

P 26—*For* Vaudevi *read* Vāsudeva.

P 28 line 11—*For* became as *real* I became known as

P 31, line 15—Syādavādī ritnakāra is the work of Dāva-sūti who was As spiritual brother

P 41 line 22—Mimlana was the son of Bīhaia while Dhanada-rāja was the son of Dehadā

P 56 line 18—*For* Guna-sagra *read* Guna sāgara.

P 93 line 8—*For* the female pupil *read* the grand female pupil

P 98 line 24—Arya-dāsi is the misreading for Arhadāsi

A Dictionary of Jaina Biography.

A

Abbalabbe—Mother of Ranna (born A.D. 949)—See Ranna

Aldur Rahman—Author of the *Sardesa prakâśa* A work written in Prakrit with a glossary in Samskr. It is in the library of the Deccan College, Poonâ
R-f—The Jaina Gaz., X, p. 239.

Abdur Rahman (Phûlavâlî) — A Mahomedan gem-cutter of Delhi, embraced the Sthînakavâsi form of Jainism Died in Vik. Sam. 1970

Âbhâ (Parikha)—See Ânâ

Âbhada—A Jaina jeweller of Ânhilvâd Pâttan. Follower of Hema-chandra Held in esteem by Siddharâja Jayasimha (A.D. 1094-1143) who purchased a costly gem from him A self-made man Supported the Jaina monks, propagated the Jaina religion and built the Jaina temples

Ref—Merutunga's *Prabandha Chintamani* (Tawney's trans.) pp. 104-5.

Abhaya—A learned prince of the Licchhavis of Vaisāli
 Apparently a contemporary of Buddha and Mihāvīra
 Gives an account of some Nigantha doctrines in the
 Anguttara Nikāya

Ref.—S B E ALV Intro, xx

Abhaya—Author of a stavanam Begun Godi gāvīe
 mana ranga
 Ref.—P. S. I, p. 504

Abhayā—The wicked queen of Dadhi Vāhanī King of
 Champā (Anga-desa) Failing to win over Sudarsana
 she plotted against his life—See Sudarsana

Abhaya Chand—Vik. Sam 1919 Son of Ajita Simha Ma-
 hata's sister, a Civil Judge of Mewar State

Abhaya Chand Gulab-Chand—A jeweller of Bhava-
 nagara, bequeathed ten thousand rupees for the crea-
 tion of a Jaina Dharmasālā in A.D. 1910

Abhaya Chandra—A D g. Hindi poet. Author of (1) the
 Bhaktāmara-charitra (2) Dasalaksana vrata kāthā

Abhaya Chandra—Son of Somāka a resident of Mam-
 mana pura (Sindh) At his own expense he led a
 party of the pilgrims to Mārukoṇa (Maro) a holy
 place in Vik. Sam 1483 Jyotiṣāgara Upādhyāya
 of the Vṛihat-kharatara gāthchhā was with the party
 Referred to in the scribe's colophon of a copy of the

Āvāsaka-vitti tippanaka dated Vik. Sam. 1481
 • Samvat 1481 varṣe Sindhu man-līlā vāstavīśā Gherū²
 jñātra sam̄ somākēra «i Abhaya Chandra «ā Rāma
 Chandra, rūmukha jñātra pānti adi-vutem etc

Ref.—Vijaypti cīvaka, edited by Manu-jīna Vijayajī. Introd.
 I p. 34, 60 Text p. 21

Abhaya Chandra—The teacher of Nemi Chandra (D. 9)
 who was the author of the Nemi Chandra Samhitā or
 the Pratisṭha tīkā (16th Century)

Abhaya Chandra—Vik. Sam. 878 cf. the Ānudi Samgha
 between Rūmukīrta and Nemi Chandra enthronement
 at Ujjayini

Ref.—J. S. B., Vol. I, Pt. IV, p. 78

Abhaya Chandra—Guru of Rāma Chandra who composed
 the Vikramāditya-charittra in Vik. Sam. 1490 (Scarce)
 Ref.—C. p. 215

Abhaya Chandra Siddhānta Chārvāka—His pupil Ke-
 sava varṇi who lived in A. D. 1359—See Keśava Varṇi

Abhaya Chandra Suri of the Rajikula Gachchha—Guru
 of Amalā Chandra. Mentioned in an inscription dated
 in the 30th year of the Sāntāra or Laukika era which
 probably corresponds to A. D. 854

Ref.—Epl. Ind., I, p. 120

Abhaya Chandra Sūri—A grammarian Author of the *Prakriyā Samgraha*. Refers to Pālyā Kirti a grammarian.

Abhaya-deva.—His pupil Vardhamāra who was the author of the *Dharma ratna karandala* with a commentary written in Vīk Sam 1172 in the village of Dāyākakūpa devoted (?) to king Jayā Śimha.

Ref.—B.R., 1904-5, 1905-6 p. 42

Abhaya-deva-suri of the Rāja gachchha.—Was the pupil and successor of Pradyumna-sūri. Lived in about Vīk Sam 1025, an eminent logician, author of the *Vāda-mārnavā*, was succeeded by his pupil Jīnesvara-sūri a contemporary of King Manjī. Was the ninth predecessor of Mānīkya Chandra-sūri who composed *Pārsva-nītha-charitra* in Vīk Sam 1276.

Apparently the same *A* as the ninth predecessor of Siddhasena-sūri who composed the *Pravacīra aroddhara* written in Vīk Sam 1242.

Probably identical with *A* pupil of Pradyumna-sūri author of the *Katipravīra-uttra* *Vivikha* and of the *Tattra bodha* *Vidhijīm* (a comment on Suddhāra

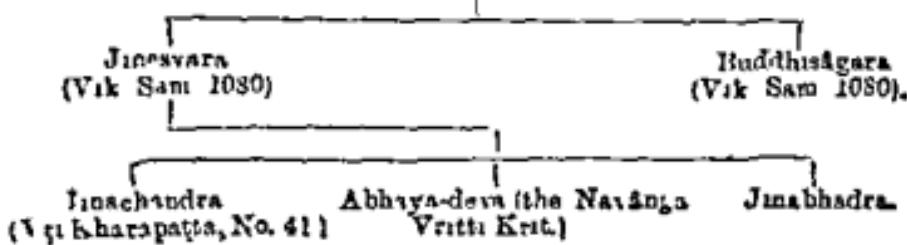
divākaraś Sūmmūti tarkasutra)

Ref.—P. 111 App., pp. 158 & 162. K.S.J.O. p. 1 V.I.L. p. 30

J.G. p. 79

Abhayā deva-sūri — The Navāṅga vṛtti Kṛit, occupies the No 42 (other Ms 40, 43, or 44) in the Vṛihat-kharatāra-gīchchhā prāṇavali where he is placed between Jina Chandra sūri and Jina Vallabha sūri, was a native of Dhārā, son of a merchant named Mahidhara (Klatti. Dhana) by his wife Dhīrā-devī His mūla nāman (original name) Abhayā Kumāra Was consecrated by Jinesvara sūri, a pupil of Vardhamāna sūri At the request of Vardhamāna sūri, Abhayadeva was made a sūri by Jinesvara in Vik Sam 1088 Sodase varse Achārya padam A. calls himself pupil of Jinesvara and Buddhisāgara (Chandra kuliṇa), contemporary of Daronāchārya Revived the Stambhanaka Pārsva nātha tīrtha in Vik Sam 1111, died in Vik Sam 1135 (according to others 1139) at Kaopadavaniyagrāma (Karpīṭi vāsījya nagara) in Gurjara desa His pedigree table stands thus —

Vardhamāna (died Vik Sam 1088)
(Vṛi Khara patti, No 39)



" It can be said to his (A's) credit that he was a true representative of his age and under the guise of commenting on the great works, he has always been a free criticiser of the then institutions in all its forms but be it further said to his credit that he is always true to the original works he is commenting"—(M G Kāpadī) Free from exaggeration, fond of quoting from the old authors.

Author of the following works —

- 1 Comm on the Sthānāṅga composed in Vīk Sam 1120 at Anhila pāṭaka Slokas 14250
- 2 Comm on the Samavāyāṅga, composed in Vīk Sam 1120 at Anhila pāṭaka. Slokas 3574
- 3 Comm on the Bhagavatī, composed in Vīk Sam 1128 at Anhila pāṭaka. Slokas 18016 corrected by Drona sūri of the Nirvṛiti kula. Yaśchandra and Vimala-chandra (joint pupils of Abhayadeva and Jina chandra) mentioned in the colophon as having assisted A in the composition of the comment
- 4 Comm on the Jnātā dharmā kathā, composed in Vīk Sam 1120 at Anhila pāṭaka. Slokas 3800 (Abhi-dhāna rājendra, S 4252)

- 5 Comm on the Upāsaka-dasā. Slokas 800 (Abhi. 900)
- 6 Comm on the Antakṛiḍ-dasā Slokas 400 (Abhi. 300)
- 7 Comm on the Anuttaraupapātika Slokas 100
- 8 Comm on the Prasna Vyākaranā Slokas 4600
- 9 Comm on the Viśākha-sūtra Slokas 900
- 10 Comm on the Aupapātika-sūtra Slokas 3125
- 11 Prajuāpanā (Chaturthopāṅga) tṛtīya pada-sam-grahani
- 12 Comm on Haribhadra's Pañchāṅga composed in Vik. Sam 1124 at Dhavalikka-pura Slokas 7450
- 13 Bhāṣya on Sattarī
- 14 Bhāṣya on Jina-chandra gani's (Sam 1073) Navatattva prakarana
- 15 Pañcha nigrantha Vichāra Samgrahani
- 16 Comm on the Sodasaka
- 17 Achāra Viḍhi, or Samāchāri Slokas 1500
- 18 Āradhānā Kulaka
- 19 Āgama aṣṭhotri (?)
- 20 Jaya ut्तuyana-stotra Comp Vik. Sam 1111.
- 21 Comm on the Viśerañvisēṣa.
- 22 Pudgala-sat-trimsika
- 23 Nigeda-sat-trimsika

24 Pañcha lingī vivarana (?)

25 Upadhana Pañchavaka

26 Aṣṭaka vṛtti bhāṣya (?)

Ref—K.S.J.O. p 1 Prabhāvika-charitram The Pat̄āvalis

Abhaya-deva-sūri—Guru of Sānti sūri of the Thārāpadra-gachchha. Sānti-sūri died in Vik Sam 1096—See Sānti Sūri

Abhaya deva sūri—The Maladhārin of the Prasnaśākuta kula, Koṭika gana Madhyama Sakha Sthulibhadra muni vāme-a Hārsapuriya gachchha pupil of Javasimha-sūri converted a number of Brahmins to Jainism held in great esteem by Karna of Gujarat Khen gāra of Saurashtra Prithvirāja Chauhāna of Sakambhari. Mentioned in an inscription at Ranatham bhora, died at Ajmer, was succeeded by his pupil Hemachandra who composed a Bhavabhāvanā in Vik Sam 1170

His succession list --

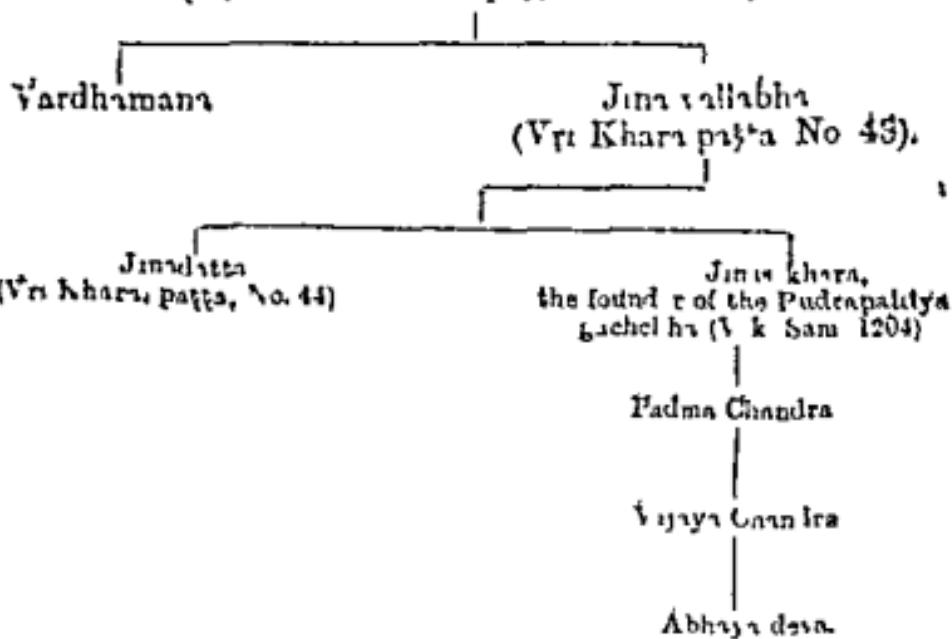
Abhaya-sūr—Hema-chandra sūri—Srichandra sūri
 “Sri-Gurjaresvaro dristvātīvram mala parisaham Sri
 Karna (1120-50 Sam) virudam yasya maladhārīty
 aghosayat nātham Surastra rastra-va khengāram
 pratibodhya yah Ujjayanta tīrtha patham khili
 bhūtam avivāhat”

Ref—K.S.J.O., p 3, Jaina Itihāsa, p 89

Abhayadeva sūri of the Rudrapalliya gachchha—Pupil of Vijaya-chandra sūri and guru of Devabhadra-sūri
Received the virudam of "Vadivimha" from the King of Kāśī Composed the Vijayanta vijaya kāvya in Vik Sam 1278 His spiritual pedigree stands thus—

Abhava-deva (Navāṅga vṛtti 1 p. 1)

(Vṛihit-kharatara pāṭṭavali No 42)



A's pupil Devabhadra mentioned in an inscription dated
Vik Sam 1296—See Alhana

Ref.—Peterson Rep I p 93 K S J O p 2 Ep Ind I p 119
Ind Ant. (1924) pp 173, 174 J G p 20

Abhaya-deva-sūri — About Vik Sam 1220 of the Nāgen
dra gachchha Successor of Deva-Sūri and predecessor
of Heina-sūri Referred to in the Colophon of Vardha-
māna-sūri's Vasupūjya-charitra which was composed
in Vik Sam 1299

Ref—K S J O p 3

Abhaya-deva-sūri — Under him Gunākara-sūri of the
Rudrapalliya gachchha composed a commentary on the
Bhaktimara-stotra at Sirastavai pāttana in Vik Sam
1420 A. composed the Tijya pahutta-stotra in Vik
Sam 1451

Ref—K S J O p 3

Abhaya-deva-sūri — Pupil of Bhadresvara sūri and precep-
tor of Asaṅga who composed Viveka-mañjari in Vik
Sam 1245

Ref—Peterson III App 101 K S J O p 2

Abhaya-deva-sūri — Pupil of Śānti-sūri (who was a pupil
of Bhadresvara) and guru of Paramānanda who composed
Karma-Vipika-vṛtti guru of Parīmananda who com-
posed Sāmāyārī-vihi (Ms written in Vik Sam 1470)

One A. in Vik Sam 1224 One A. Prathama Sīsa
yā D vibhūdrā-hārya in Vik Sam 1276

Ref—K S J O p 3

Abhayādharmā — An Upadhyāyi of the Kharatara
gachchha his pupils Bhanu-chandra and Rāma-chandra

Bhānu-chandra was the friend and reclamant of Banārasi dāsa, the celebrated Hindi poet (Vik. Sam. 1643-1698)—See Banārasi dāsa.

Abhaya-kirti—Vik Sam 1264 A pontiff of the Nandi-Simgha between Chārukīrti and Vasanta-Kīrti.

Ref.—J S B., Vol. I, Pt. IV, p 79.

Abhaya-kumāra—Son of Nemī nāga of Srimāla Kula Was put in charge of a Posadha sālā by Kumāra-pāla Chaulukya, the Jaina Emperor of Western India

Ref.—Kumāra pāla prabandha, (Guj ed), p 231.

Abhaya-kumāra—Son of Srenika Bimbākāra, king of Magadha, by his queen Nandā Plays an important part in the early history of Mahāvīra's church. A man of noble character and fervent pety noted for his sagacity and wisdom Having heard Mahāvīra, he asked his father's permission to enter the order of the monks but failing to obtain it contented himself with the vow of a layman Brought his Yavāni friend Ārdraṇi to Jainism Long after, Abhaya became a monk and Nandā a nun in the order of Mahāvīra According to the Tibetan Buddhist tales, A was the son of Ambikā-pāli, a public woman, of Varṣāli

Ref.—Hem. Ch Life of Mahāvīra, Rockhill's Life of Buddha, p 16. Tawney's Katha kos, IX, pp 122, 173, 176

Abhaya pāla—Son of Kirtipāla who was the younger brother of Kelharia, the ruler of Nādol. In Vik Sam 1233 A and his brother Lākhanpāla along with their mother Mahibilā-devī made a grant for celebrating the festival of Sānti nātha, the sixteenth Tīrthamkara of the present cycle. A similar grant by the brothers is recorded in another inscription—See “Ālhāna-deva”

Ref.—Ep. Indic., XI, Pt. I, II, p. 47.

Abhaya rāja—Subject of a rāsa

Abhaya rāja Samghavī—An Agrivāla of the Garga gotra of Agra—See Jāga jivana

Abhaya simha—Subject of a Kāthā

Ref.—J. G., p. 247

Abhaya simhi—A Baāti chief of Sindh converted to Jainism by Jin-ditta-sūri of the Vīhāra Kharatara gachchha in Vik Sam 1175 (according to others 1195). His descendants were known as Āvariyā Orwāls. Until confirmed, tradition must remain open to doubt.

Abhaya-simhi—Vik Sam 1875 A Sālmālī of Palavāna gotra a native of Delhi, son of Rāva Gokala-chand enjoyed the powers of a magistrate. His son was Bahadur Singh.

Abhaya-simha-sūri.—Of the Vṛiddha-Tapā-gachchha, between Muni-ghesa and Jaya-tulakā-sūri. Ratna-simha, on the successor of Jaya-tulakā-sūri, was held in great esteem by the king Ahmed Shah of Gujarat (A.D. 1411-1441). It is mentioned in an inscription dated Vik. Sam. 1489. Po a badi 10 gurau.

Abhaya-simha-sūri.—Consecrated an image of Pārvati-patha at the request of Bohari Khetā in Vik. Sam. 1432. In Vik. Sam. 1436, Gośī Meghā had the image enshrined at Godi-grāma. A is probably the same as the A of Vṛiddha-tapā-gachchha.

Ref.—B.R. 1883 4 p. 33.

Abhaya-simha-sūri.—In the line of Vijaya-chandra-sūri (Vik. Sam. 1302-20) the founder of the Vṛiddha-sāla-Tapā-gachchha referred to by Muni-sundara-sūri in his Gurvavali (composed in Vik. Sam. 1466).

Abhaya-soma.—Pupil of Soma-sundara. Mentioned by Vijaya-simha in his Jinaluvāla-sūri-ji-kā-chhanda. Begun Samālī-mati-Sīrṣasati.

Ref.—R. 4 I pp. 643-4.

Abhaya-sundara.—Lived under Soma-sundara-sūri who became pontiff of the Tapā-gachchha in Vik. Sam. 1458.

Ref.—Muni-sundara-sūri's Gurvavali (yaso-vijaya-jaina-grantha-māla).

Abhīyā-sundara—Transcribed (perhaps composed?) a copy of a śabā on the Kalpa sūtra in Vik. Sam 1761

Ref—*Kalpa sūtra* edited by Dr Jacobi, *Intro. I*, p 26

Abhīya sūri—A Dig contemporary of Vṛitti vilāsa who lived in A. D. 1160

Abhīya tilaka gani—A pupil of Jinesvari sūri, the 47th. pontiff of the Vṛishat-kharatara gachchha between Jina pati sūri and Jina probodh sūri.

Author of—

(1) A commentary on the *Dvyaśraṇa kosa*. Composed in Vik. Sam 1332 (Klatt and Pet 1312 Consists of 17574 Slokas)

(2) *Dvyaśraṇa Kāvya Vṛitti*

(3) *Srāvaka-dharma prakarana vṛitti* Composed in Vik. Sam 1377 Consists of 15131 Slokas (Scarce)

(4) *Nyāyalankāra tippana* Slokas 10000 (Scarce)

Ref—J. G., pp 95, 180 330 *Ind. Ant.*, IV, p 299 VI, p 182
K. S. J. O., p 45, Pet. Pep., IV B R., 1904 6 p 48

Abhi-chandra—A patriarch (Kulakara), lived in the primitive period in that part of the country which lies between the Indus and the Ganges Son of Yasasvān and Surūpā His wife's name was Pritirūpā, was succeeded by his son Prasreni In his time, people lived

on the fruits of the trees and did not know how to build fire. The civilising mission of Risabha-deva came long after.

Ref.—*Muni Atma ramji & Jaina tattva-darśa*, pp. 405 5

Abh.-chandra—King of Sūktumati. Father of Vasu. V's son Vṛihadhvaja settled in Mathurā. In Vṛihadhvaja's line Yadu the founder of the Yadu rāmsa.

Abhi-chandra—See Andhakavirśa

Abhīchī—Son of Uḍāvana king of Vitabhaya, in the country of Sudhu-sauvira—See Uḍāvana

Abhikṣaak—A ganadhara of Malli, the nineteenth Tīrthamkara. The Svetāmbara, maintain that Malli was a lady Tīrthamkara.

Abhinandana—The fourth Tīrthamkara of the present cycle. Son of Sambata by Siddhārthā, born at Ayodhīyā, died on the Mount Pārvanātha. Has an ape (plavaga) for his cognizance.

Ref.—R. S., II, p. 8 Ind. Ant., II, p. 135

Abhinava—A Dig layman. Author of the (1) Mallinātha-purāṇa, (2) Nighantū vaidyaka grantha

Abhinava-chātu kīrti pandita-deva—Dig, Saka era 1466. His fellow student Sānti kīrti deva.

Ref.—*Coorg Inscriptions*, No. 10, p. 14.

Abhinava mangala rāja or Mangarāja II (AD 1394) –
Son of Keinnarāja Kāmarāja of the Visvāmitra gotra
and Kāmme Kula. A well known Dgambhīra Kāvya
poet. Author of a Kāvya known after his name
which he finished at Sri pura in Srikrishna 1320

Pet.—Karnataka Jaina Kesi by Neelam Am Prent, No. 6*

Abhinava Pampa -- See Naga-chandra

Abhinava pandita-deva.—D g, Saka era 1320 Pupil of
Puru pandita, his contemporary Arhaddisa

Pe^o—Inscription at Gaviras, Beldola, No. 10, p. 76

Abhinava śreshtha—A merchant of Rājagrīha, entertained Mahāvīra. His rival Jīrṇa śreshtha

Abhinava Srutamuni (A.D. 1365) — A Dg. wrote a *Vyākha* (in Kanadi) on Mallera-sūrī's *Sajjan-chitta-vallibhī*.

Ref.—Karnataka Jaina Kali by Nathaniel Prent (No. 70).

Âbhîrû—1 son of Rîsabha, the first Tîrthamîtra by his wife Sumangalâ

Abhirūm deva rāya — A Brāhmaṇa, father of Adi Pampa
(A.D. 302) See Adi Pampa

Ābhū—A Simāla of Tharāda a Singhāpati who took deep interest in improving the condition of his co-religionists. His example is often cited by the Jaina writers.

Ref.—Sriddha vidhi (Guj. ed.), published by the proprietor of the Jains, p. 453 1

Ābhū—A Srivimāli of Thātrāpīdra nagara Paśchima
Mānīlīka birudi dhārī Noted for his devotion to
the Saṅgha prused by his distinguished contemporary
Jī Āmjhīnī deva (Vik Sam 1321) of Mānīlāpa-durga
Led the parties of pilgrims to the Mount Satruñjaya
Founded libraries His brother Jīna-dūṣa

R.F.—Upālīcāvāngīt by Ratna mandira grāt, pp 118, 164,
245 (Lāso vijaya grānta mālā)

Ābhū-sāha of Bhārī ālli gotra—Native of Anahilla vāda,
friend of Jīna-datta sūri of the Vṛīhat Kharatara gach-
chha—See 'Ambāda' 'Jīna datta-sūri'

Abira-chandra of the Parśva-chandra Tapā gachchha—
Lived in Vik Sam 1929, author of a number of hymns

Abul Fazl—Minister of Akbar, the Mughal Emperor of
India Killed in A D 1603 at the instigation of Prince
Sahm Appointed by Akbar to receive Hīra vijaya sūri
the pontiff of the Tapā-gachchha at Fatehpur sīkri
(A D 1582) Had a talk with *H* on religious topics
An interview between Akbar and Hīra vijaya sūri
took place at Abul Fazl's house In A D 1593 at the
instance of Akbar, Vijaya sena-sūri gave Upādhyāya-
pīḍī to Bhānu-chandra Abul Fazl spent Rs 600 on
the occasion Abul Fazl has given an account of Jain-
ism in the Āmī Akbarī in which he refers to his

acquaintance with the learned of the Svetâmbara Jinas. The names of Hira-vijaya-sûri (Hirij-sûr), Vijaya-sena-sûri (Vijai-sen-sûr) and Bhânu-chandra (Bhanchand) are met with in the list of the learned given in the *Ān-i-Ākbari*.

Ref.—*The Jaina-saśina* (2433), p. 113 L.

Achala—A Vâsudeva.

Achila.—Author of a *prâdam* *Begîn Dekho āja garaja ghana bârâe*

Ref.—*Pada ratnâvali*, p. 181.

Achila—See *Andha kavishja*

Achala—The sixth Rudra who lived under Vâsupûjya the twelfth Tirthamkara

Achala (?)—Daughter of Mal . . . nî (?) , daughter-in law of Bhadrî yea and wife of Bhadra nadi (Bhadra nandin) She set up a tablet of homage for the worship of the Arhats

Ref.—*Mâthura Jina Inscription*, Ep. Ind., II, p. 237, No. 32.
Ep. Ind., X, App. No. 10.

Achala bhrâtri—A Brahmana of the Hâritâyana gotra, converted to Jainism by Mahâvira who made him his ganadhara, instructed three hundred sramanas, died during the life time of Mahâvira

Ref.—S B E. LXII, 233, RS II p. 574

Achala-das—Son of Mauji râm (Vik Sam 1840 59), a Chila (Bhâna-sâli) Mahatâ of Mânlalî gaâth (Mewâr). The prudent and patriotic views of M have been favourably commented upon by Tod in his *Rajasthân*—See Mauji râm

Achhaldās — Vīk Sam 1904—1968 An Osvāl of the Nāhājā gotra Son of Lālājī malla A's grandfather Gūmān Chānd came from Devikōa (Jesālamerā) and settled at Sikandrābād, (U P) A was a Municipal Commissioner and an Honorary Magistrate at S. During the funerals of Vīk Sam 1934, 1953, 1956 A distributed corn among the poor Devoted to Vījyānandasūri (Ātmārāmji) of the Tapa gachchha

Achāra-dās — Sam 1519 Mantri Dūliya tha Lādhā bhāīravā Dharmīni putra sa Achāra-dāsena Adinā tha bimbīm latitam pratihitam sri kharatara gachchha sri jina c gira sūri pīṭe sri jina sundara sūri pīṭi hankāra sri jina harsa-sūri varahi sri
Ref—Jaina Inscriptions by P C. Nāhāra, No 43

Achāra hīrti — A D g Achārya composed a bhāṣā-stotra in Vīk Sam 1715 Begin Viśvānatha vimala guna 12

Achaloji — Son of Sujāji and grandson of Nāgaraja, elder brother of Arjuna eighteenth in order of descent from Rāyapīla, the Chief of Mīrwar (Vīk Sam 1235 1301), a Mohanota Osvāl, served under Chandra-sena who ascended the gūdi of Mārwar in Vīk Sam 1619 In Vīk Sam 1635 while returning from Dangara pura to Mārwar, Chandra-sena was attacked by the Mughal near Savatūda (a village in So at Pīrgānji) Achaloji

who was with him was killed in the fight that ensued
Candra Sena raised a cenotaph to Achalo which is
preserved up to this day His son Jasa

A's grandson Jaya malla built Jaini temples at Jälor
Sambhora and other places * Mūla Nenasi (Vik Sam
1689 1723), the well known chron cler of Rājputārā,
was the great-grandson of Achalo ji

Ref—Jitana-charitra Mahatā Vijaya simha jt published by
Mahatā krishna-simha ji, pp 3, 11, 12

Achandra (?)—Vik Sam 1333 A committee-man of Sri
mala (a town in Marwar) His contemporary Abbot
Mihendra, mentioned in an inscription dated Vik Sam
1333 which records a joint gift by Subhaṭṭi, a leading
Kāyastha, of Nugimū family and Karmūsha at the
festival of the jatra in honour of Lord Mahāvira

Ref—Bos. Gaz. History of Gujarat, Vol 1, Pt I, p 181

Āchchanna —(A D 1195). A Digambara writer, native
of Purikara nagara, son of Brāhmaṇi Kesarārāja and
Mallāmbikā pupil of Nandiyogīsvāra, praised by Pārsva
in his Pārsva purāna which was composed in 1189,
refers to Aggala His father commenced writing a
Vardhamānī purāna which was (after his father's death)
finished by Āchchhanna

Āchchhrendaka —An astrologer of Morāka, exposed by
Siddhāratha a god in attendance upon Mahāvira

Achchhaphta — A merchant of Anahillavāda. Abbaya devasūri stayed in his house in Vik. Sam 1120 and finished his commentaries on the Jnātā-dharma Kathā and the Sthānanga-sūtra.

Achchhharī.—(Vik. Sam 1412) Daughter of Deva rāja by his wife Padminī — See Devarājī and Vachchharājī

Ref.—Rājagrāha Jaina nītha temple Prasasti Jaina Svet. Conf. Herail, Vol XII, p. 373

Achchhīdra — An apostate monk of the school of Pārvava-nātha — See Arjuna

Achirā — Mother of Sānti, the sixteenth Tirthamkara of the present cycle — See Sānti

Ādā — Surname of Courtezan Lopasobhikā

Ref.—Ep. Ind., V, App. 102

Adataraditya — A Digambara Jaina king a Kongalva In Saka era 1001 = A D 1079, he made a gift in favour of the Jainas

Ādhata rām ji — Vik. Sam 1860 A Dig Jaina of Kāsi Friend of Vṛinda-vana, the well known Hindi poet

Ref.—Vṛindā-vana vilasa Introd., p 15 (published by Pannī. Ill. Jaina)

Ādi gupta (?) — Under him an unnamed author composed a commentary on Jina prabhas (Vik. Sam 1349 69) Siddhāntāntāgama stava The commentator studied under Somī tilaka-sūri of the Tapū-gachchha

Ref.—hāvyā-māla, Part VII, p. 85

Ādi khan.—Apparently a Mohomedan convert to Jainism
 Probably the Juna scribe has changed Yad Khan into
 Ādi Khan Author of a Holi composed in honour of
 Rishabha-deva the first Tirthamkara Begun Bībī
 Rishabha be he alabē

Ref.—P. S. I., p. 434

Ādīnātrū.—King of Hastī-vara-nigara friend of Mahā
 vīra

Ādi nātha.—A Dig Brahmana son of Parśvānātha and
 father of Kodandarām. His son was Brahma-deva. Ādi-
 nātha was well versed in the Āyurveda

Ādi nātha.—See Rishabha-deva

Ādi nātha.—A Dig Brahmana son of Devendra by his wife
 Ārya devī. His brothers Nemi-chandra (16th century)
 the author of the Nemi-chandra-samhitā and Vijayapā

Ādi pampa.—A Digambara Karnātaka writer, born in
 A.D. 902 son of Brahmani Abhirām-deva rīya patron-
 ised by Chaulukya King Arikesari of Paliganj. Author
 of the (1) Ādi purāna and (2) Bhārata Champū

Ref.—Karnātaka Jaina Kavi by Nathā Rām Premī, No. 14.

Ādisvara.—See Rishabha deva

Ādīta kīrti deva.—Dig, Śaka era 1731

Ref.—Inscription at Sravasā Belgola No. 72, p. 61

Āditya—Belonged to the family of the Hayasālī Devalākī Kings (Saka era 777) visited Śrīvāra Belligola two villages (out of the 9 that had been given by Āśāmunda Pūjya) yielding a revenue of 96 000 pagodas and appointed Somānundāśvarva to carry out the worship proper in the temple

Ref.—Śrīlāla Purāna (Ind. Ant. II p. 131)

Āditya-suri—Author of a commentary on the Nālodīva, Stotras 1400 (Scaree)

Ref.—J. G. p. 33.

Āditya-yasa—Son of Bhāratī and grandson of Rishabhā, Emperor of Bhāratī varṣa. His descendants became known as the Sūrya vamsa. His son Mahāyasa

Ādi—Samvat 1523⁴ varṣe varṣākha bīd 4 guruś Oṣṇālī, jnatān Kṛṣṇīyāgo re ā Saravina bhu Rūpī suta ā Sūmghā bha Somāsīri su Sā Adu nāmnā bhāryā Virānī suta sī 'Punapāla sī Sona pāla Surīpati pra mukhī Kūtumbā yutena sva īryase sri Parsva nātha bimbam kārītam pratisūhitam ehi Sri Lakṣmī sagara sūri bhīh Sri

Ref.—Jatā Inscr. pt one by P. C. Nāhara No. 14

Agala-datta—Subject of a rāsa composed by Sumat muni in Vik. Sam 1601

Agara-jī or Agata-mahatā—(B. Sam. 1777) A Vachchhāvat Oṣṇālī son of Pṛithvī rāja minister of Arsi, the Chief

of Mewar (1818), played a leading part in the Mewar State politics, handled both pen and sword, resided at Māndalgadha, mentioned by Tod in his *Rajasthan*, died in Vik. Sam 1857. His son Devi Chand. In his line, Rūpa-jī bāī (daughter of Pradhāna Gokala-chand) who built a Jaina temple at Māndalgadha in about Vik. Sam 1960.

Aggala—A.D 1189 A Digambara writer belonged to the Mūla samgha Deśiya gana and Pustaka gachchha. Pupil of Sruta Kirti traividja. Son of Sāntisa and Pochūm bāī, born at Ingaleśvara. Author of the *Chandrī prabha purāna* which was composed in Saka era 1011, referred to in eulogistic terms by Āchchanna, Deva Kavi, Andayya Kamala bhava, Bāhubali and Parsva, mentioned in an inscription.
Ref.—*Karnataka Jaina Kāvya* by Nathorām Premi (No. 40).

Aggimittā—A Jaina lay woman wife of Saddālaputta, a potter of Polāsapura. In the presence of Mahāvīra, she along with her husband renounced the creed of Gosālā and adopted that of Jaina.

Ref.—Hoernle's *Urāvaga-dasi*. (Trans.) sections 183, 200, 208 II

Aghama (Ārya)—A Jaina monk. His female pupil referred to in an inscription dated Sam 9

Ref.—Ep. Ind., v. App 22a.

Agnisiva—King of Vanaras. His son Datta, the seventh Vasudeva—See Datta

Agni bhūti—A Brahmana of the Gautama gotra, converted to Jainism by Mahāvīra who made him his ganadhara, instructed five hundred sramanas. Died during the life-time of Mahāvīra

Ref.—S. B. E. XXII 286 R. S. II, *Muktiavali* "

Agni-datta—Of Kāsyapa gotra. A disciple of Bhadra bāhu of the Prachīna gotra who died A. V. 170. The Digāmbaras place B's death in A. V. 162—See Bhadra bāhu

Agniveshīta—An apostate monk of the school of Pārśvanātha—See Arjuna

Āgrāyana or **Agra-sena**—King of Agrohā (moderū Hāmsi Hissar districts) followed Vedic religion. Converted to Digambara Jainism by Lohāchārya (Gargāchārya) some time before the commencement of the Vikram era. His descendants known as Agra vālas

Ref.—*Mahajana Vamsa muktivalli*, pp. 130 6

Ahvade—A Jaina lady of Ahmedabad had an image consecrated by Vijaya-sena-sūri of the Tapā gachchha in Vik. Sam. 1643

Ref.—*Vijaya Prasasti*, Chap. 7th

Ahvade—See Arjuna

Ahvallyāchārya—A Digambara pontiff, between Lohāchārya and Māghanandyāchārya knew only one anga

became pontiff in A. Vir 565 died A. Vir 593. In the Sena gana Lohâcharya is succeeded by Jîna sena the founder of the Sena gana. In the Kâstha samgha L. is succeeded by Jayî sena who was probably the founder of the Kâstha-samgha.

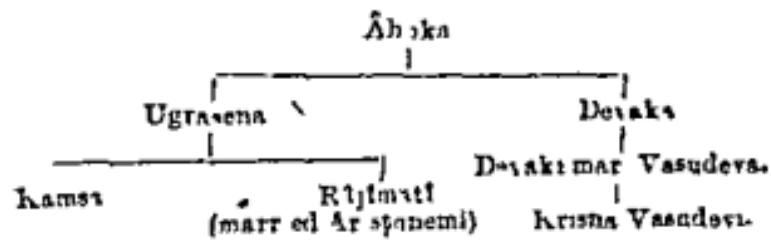
Ref.—B.P., 1883-4, p. 12; I.S.B., Vol. I Pt. I pp. 40-41.

Ahla.—Husband of Singârade father of Sûd (?) aka. In Vik. Sam. 1503 Sûdâkî along with his wife Sûhûnde had an image of Pârvî nâtha consecrated by Udaya chandra-sûri, the successor of Sâlibhadra sûri of the Jîrapallî gachchha.

Ref.—Ind. Ant., XXIII, 183.

Ahmed or Ahmed I (A.D. 1411-1441). The well known King of Gujarat and founder of Ahmedabad. Patronised Ratna-simha-sûri of the Vribut (Vridhî-sâlî) tîpâ gachchha. Ratna-simha sri sad guru tînâ Ahmedî sâhû gunâ volai jâna—(Nayâ-sundari).

Âhuka.—His son Ugra sena. The following table will show some of his chief descendants.—



Ref.—S.B.F., 45 p. 113. Barnett's Antagadadaso p. 145.

Amittā—Son of King Vijyasena by his queen Sri devi of Polisipura. At a very early age he took dīkṣā under Mahāvīra died during the life time of Mahāvīra

Ref—Th. Antig. in dasao the Bhāṣāvat sūtra

Amitte or Atmukta—A Jain monk who lived under Tirthankara Arisānemi. At the marriage of Vasudeva and Devaki Jiviyasa the wife of Kṛṣṇa became drunk and took liberties with the monk who in his wrath told her that Devaki's seventh child would slay her husband Kṛṣṇa and her father

Ref—Bennett's Antig. in dasao p. 67

Ajī—Her brother Rama ji the son of Ratna pāla Dosi and Thakām of Cambay. Her father in law made a complaint against Hiravijaya-sūri of the Tapa gachchha (Vik. Sam 1628) to Shitab Khan the Mughal governor alleging that Hiravijaya-sūri sought to give dīkṣā by force to Rama ji who was then a mere boy of eight years of age

Ajab-sigārī gant—Studied under Māghavijaya upadhyāya in whose praise he composed a number of laudatory verses in Vrīja bhāṣā in Vik. Sam 1761

Ref—Ja. na Svet. Craf. II part. XII pp. 7-20

Ajaba Kumāri of Jirnagāla—For her a copy of the Sitavaleśa was written by Aryā Sākharabhu a lady calligraphist

Ref—J. S. C. H., Vol. VI No. 7 10 p. 400

Ajabo ji—Vik Sam 1830 A Jaina lady of Murshidabad, daughter of Ananda-chandra, son of Fateh-chandra, the Jagat Seṭh and wife of Udaya-chandra, son of Kamala nayana of the Gandhi gotra

Ref—Jaina Inscriptions by P C Nahar Nos. 60 61 62

Ājada—Author of the Gāthā-sapta satī A Jaina (?)

Ref—J G, p 340

Ājada—Son of Nājanda A's son Sulikṣana who had two sons Gosala and Desala D whose descendants became as Desalaharās had three sons—Sāhaja, Sāhīna and Samari Samari's son Sajjana-simha was a contemporary of the poet Depāla who lived in Vik Sam 1522—See Sajjana-simha, Kochara, Depāla

Ref—Etihāsikā rāsa Singraha, Pt I, by Jīmāchārya Sri Viyaya-dharma-sūti pp 1-6

Ājāivī—Vik Sam 1527 Daughter of Pālhanamī who was in the line of Minister Dali of Dullahā gotra—See Pālhanamī

Ājāputra—Subject of a rāsā composed by Sumati prabha One composed by Rishabha-dāsa in Vik Sam. 1677.

Ājātasatru—See Koṇika

Ājātasatru Upādhyāya—Author of a Pushpabhāṣya, He wrote it for his pupil Viṣhnuyashas.

Ref—Vide Appendix, p 300 of J B R.A. Socy, Vol XVIII. See also Weber, I, p. 76.

Ajaya-pāla — Chaulukya King (A D 1174 1177) of Gujārat successor of Kumārapāla persecuted the Jaina officers and scholars. Rāmachandra the pupil of Hema-chandra was tortured to death. He was slain by a door keeper named Vijañadeva who plunged a dagger into his (A's) heart — See Ambada

Ref — H story of Gujarat Bon Gaz VgI I pp. 174-5

Ajya-rāja — Lived in Vīk Sam 1929 A Lonlā author of the Antarīla pārsvajna stavaṇam Begin tuma dhyāvo re

Ref — R S Pt I pp 433-4

Ajīrām — A nun who lived under Raya-chandra ēśri (Vīk Sam 1526) of the Nāgapunyā Pārsva-chandra Tapa gachchha

Ajita — A leading nun under Abhinandana the fourth Tīrthamkara

Ajita bala — The ninth Rudra who lived under Dharmā-natha the fifteenth Tīrthamkara

Ajita brahmachārī — Author of the (1) (Urdhvā paddhati) (2) Hanumachcharitra (3) Utsava paddhati

Ajita chandra — Composed a Chandana malayāgiri rāga in Vīk Sam 1736

Ref — Jāna rāga mīla by M. K. Mehatā No 76

Ajita-dāsa—A Govala Agrivāhi of Arā the eldest son of Vṛindāvana who composed for him a Cchanda-vitaka (a work on the Hindi poeties) in Vik Sam 1898. Author of an unfinished Jaina Rāmuyīna.

Ref.—Vṛindāvana v.1151 Introd pp 21 22

Ajita-devā—Author of a dipikā on the Achāraṅgiśūtra (Scarce)

Ref.—J G p 2

Ajita-deva—Pupil of Muni-chandra and Māna-dāva sur Composed the Yati-pratisṭha sthāpata-sthala in Vik Sam 1185

Ref.—J G p 80.

Ajita-deva—Pupil of one Mahesvara-sūri who composed the Vichāraraśayana prakarīna in Vik Sam 1573. Wrote a dipikā avachāra on the Pinda-viruddhi in Vik Sam 1627 (Scarce) One Ajita-deva pupil of Mahesvara-sūri, author of an Aradhana

Ref.—J G pp 66 162.

Ajita-deva-sūri—Pupil of Bhanu-prabha-sūri of the Chandra-kula. Wrote the Yogavidhi in Vik Sam 1273. Quoted in the Vichāraratna-samgraha. One Ajita-deva sūri author of an ava-hūri on the Uttradhyayana-sutra. The Cambay palm-leaf Ms. of Manatungas

Sddhi javanti clarita was written and presented to Ajita-devi sūri in Samvat 1261

Ref.—3 App. p. 45 of J P A S II, Vol. XVIII Pet. Rep., IV,
Ind. Dass's Chronology of India, p. 178 J G p. 3²

Ajita-devi-sūri—Occupies the number 41 in the Tapī gachchha pītāvalī¹ Pupil of Muni-chandrā-sūri a pontiff of the Tapī gachchha between Muni chandrā-sūri, and Vijayā-simha-sūri, born in Vik. Sam 1134 dīkṣā in 1152 Sūri pada in 1174 In Vik. Sam 1204 he consecrated the temple of Parwanīti at Phalavarddhī grāma died Srāvīna bādi 7 Vik. Sam 1220 A logician Vanquished the Dīgambaras in a debate held in the Court of Jayāsimha Sddha 3² of Anahillavāda pītāna Author of the Syadvada ratnakara

R f.—Vāst. Itmī rāmji's Jaina triv. digest pp. 573-4

Ajita-dhara—The eighth Rudra who lived under Ananta nātha, the eighteenth Tīrtiāmukha

Ajita kesari-muni—Lived under Jaya sagara Upadhyaya of the Vṛihita Kharatara gachchha (Vik. Sam 1483)

Ref.—Vijapti Tīrthank edited by Mani Jīva vijayji, text p. 1²

Ajita muni—A Dīg His follower was Pūnisarāja who was a member of the family of Viśuvardhana (Betti deva) a Hoysala king In Saka era 1039 (A.D. 1117) P. built several temples

R f.—Vide L Rām, E. C., IV Chamarājnagar H, No. 83. Also
Vide Guérinot's Dīp graphicā Jaina, No. 234

Ajita nātha.—The second Tīrthamkara of the present cycle. Born at Ayodhyā son of Jita satru by Vijayā. His *nirvana* took place on Sumeta Sikkhara or Mount Pārvanātha, has an elephant for his cognizance.

Ref.—R. S. II, 6 Ind. Aut., II, 13.

Ajita prabha.—In Vik Sam 1317 he composed a Santi nātha-chṛitra Sanskrit. It consists of 4928 slokas.

Ref.—J. G. p 241.

Ajita prabha gīti.—Mentioned as one of three teachers who were lecturing in Vijāpūra (Gujarat) in Samvat 1292.

R.-f.—J. R. A. S., Bom 3 App. p 36.

Ajita sāgara.—A pupil of Lakṣmi-sāgara-sūri of the Tapa (Sāgara) gachchha. L died in Vik Sam 1788 and was succeeded by Kalyāna-sāgara-sūri.

Ajita-sāgara of the Simha-sangha.—Author of (1) Siddhanta siromani. (2) Saṅkhanjabhū paddhati.

Ajita-sena.—A Dig of the Nandi gana. His follower was Vikrama-santara the 2nd son of Virū-santara. Vikrama santara made a gift to the temple called 'Urvitilaka' at Humcha in Saka era 1069 (A.D. 1147). One gift along with his (V's) sister Pampa-devī

Ajita-sena and Kanakārati.—Subject of a rāsa composed by Jina bāra in Vik Sam 1751.

Ajita-senā—A Dig author of the Alankāra-chintāmani.
Refers to Jīva-senā, the guru of King Amogha-varṣa

Ajita-senā—A Dig guru of prince Mara-santara

Ref—Vide L. R. C., VI, Koppa, No. 3 Guérinot's
Dictionnaire, No. 231

Ajita-senā—A pontiff of the Senā-guru between Arhad-
valli and Guna-senā, converted Chāmunda-rāja of
Madura. Consecrated the images of Bahubala and
Gaumātīśvara svāmī

Ref—J S B., Vol I, Pt I, pp 40-42.

Ajita-senā-sūri of the Rāja gachchha. Pupil of Jīva-
varṣa, who was pupil of Abhaya-deva-sūri (author of
the Vādāmāhāravā) who was pupil of Pradyuman-sūri
with whom that gachchha began.

Ref—Vide J R. A. S. B., Vol XVIII, 3; App., p. 153. Klatt, Ind.⁹
Ant. XI, p. 249. Compare Weber, II, p. 1047

Ajita-senā-āchārya—Dig author of Alankāra Chintāmani.

Ajita-sena—A son of Vasu-deva Took dīkṣā under
Tīrthamkara Nemi-nātha or Arisṭha-nemi

Ajita-simha—Pupil of Bhadresvara, author of a Sreyāmsa
nātha-chaṭṭitra. Prakṛit Slokas 11000

Ref—J G., p. 240.

Ajita-simha (Mahātī)—Son of Arjuna-simha. Adopted
by Savāsi-simha as son. In Vik Sam 1918 he was the

civil judge of the Mewar State. His son Chataram-simha-mahatā is at present a district officer under the Mewar Rāj.

Ajita-simha-sūri—The 52nd pontiff of the Añchala-gachchha between Simha-prabha-sūri and Devendra-simha-sūri of the Srimāh jñāti. Son of Jina-deva and Jina-devī, born at Doda grama (Mer and Sat. Koka-grāma) (Mārwār) in Vik. Sam 1283, dīksā in Vik. Sam 1291, Āchārya-pādām in Vik. Sam 1314 at Anahila-pura. Pontiff in 1316 at Jālora, converted the King Samara-simha of Suvarna Nagari (?) (Epi Ind., XI, 78) Gave Āchārya-pādām to 15 pupils, died in Vik. Sam 1339 at the age of 56.

Ref.—Ind. Ant., XXIII, 176, Bhrātri-chandra bhakti mālā, p. 457.

Ajita-sūri—Mentioned as one of the glories of the Brīhad-gachchha.

Ref.—Vide J. B. R. A. Soc., Vol. XVIII, 3, App., p. 84.

Ākā—A Pragvātā. See Devakula-pañkha by Sri Vijaya-dharma-sūri. Inscription No. 6.

Ākā—Samvat 1536 varse mārgsira su 6 Sukre Sri Sri māla jnā vyava Ākā bhāryā Rātalade suta Lamvā-kena bhā Mānū nāpā numi Sri Sāmtu nātha bimbam kārā pra. pippa Sri Muni Simdhū-sūri pade Sri Amara-chandra-sūri bhīh Nāpaliyā grāme.

Ref.—Jaina Inscriptions by P. C. Nāhara, No. 6.

Akakā (?) — At the joint suggestion of Akakā, the female pupil of Nandā (?) and of Bala varmā (?), the Sadhachari of Mahanandī and female pupil of Datī out of the Varīṇa gana, the Āryī hitikīya kula, the Vajanagari-sakhā and the Siriya Sambhogā, a stone pillar was erected (probably at Mathurā) by Siha-datā, the first wife of the village headman Jayanāga, the daughter-in-law of Jaya-deva in the year 40 (of the Indo-Scythian era)

Ref.—Ep Ind., Vol. I, p. 333, No. XI

Ākāla — A son of Risabha, the first Tirthamkara, by his wife Sumanglā

Akalanka — A Bhāttāraka Poravāla by caste Author of the (1) Akalanka-samhitā, (2) Srāvaka prāyaschita, composed Vik. Sam 1256

Ref.—Jaina Hitust, Vol. 6, No. 56, p. 33

Akalanka — A Digambara lexicographer composed a Kannadi Sabd-anuśāsana in A D 1604

Akalanka — Otherwise known as Akalanka-deva, was a famous Digambara Jain logician Son of Jinadāsa and Jinumati, brother of Nihkalanka author of a commentary on Samantabhadra's Āpta mīmāṃsā called (1) Aṣṭīvriti and (2) Nyāya viniśchaya The following works are also attributed to Akalanka (3) Laghi

yastray 1, (4) Akalanka stotra, (5) Svarūpa-sūmbodhāna and (6) Prāyaschitta

Akalanka entered into a religious controversy with the Buddhists and came out triumphant.

Akalanka though mentioned along with Dharmākīrti lived at a considerably later period. Held to have been a contemporary of Hāsṭhrīkūṭa King Subhatunga or Kṛisna rāja I. As K's son Govindī II lived in Saka era 705 or A. D 783, consequently K and his contemporary Akalanka must have lived in A. D 750.

Ref.—V I L, p 23 B R, 1883-4 p 122 K.S.J.O., pp 21, 29.

Akalanka—A Svetāmbara (?) author of the Chaitya sādhu vandana, etc

Ref.—A triannual Catalogue of MSS. ¹ (Madras), 1910 II to 1912 13,
R No. 1 and R No. 2. Vol I, Pt I, Sans. V.

Akalanka-chandra—Vīk Sam 1256 A pontiff of the Nandi saṅgha, between Vardhamana kīrti and Lalita-kīrti

Ref.—J S. B., Vol I, Pt IV, p. 79

Akalanka svāmī—(Dig) Author of Vidyavinasah A work on medical treatment

Akālī varṣa—See Kṛiṣṇa II

Akāmpa—A king father of Sulochanā referred to in the Adi purāṇa

Akampita—A Brahmana of the Gautama Gotra, was converted to Jainism by Mahāvira who made him his ganadhāra. Died during the life time of Mahāvira. Instructed three hundred Sramanas—See Mahāvira

Ref.—S B J., XII, p 286

Akbar—The Mughal Emperor of India from A. D. 1556 to A. D. 1605, patronised the learned men of the Jainas. In A. D. 1582, he invited Hira vijaya sūri, the pontiff of the Tapā gachchha to his court at Fatehpur Sikri and placed him in the first division of the Order of the Learned. In A. D. 1584, Hira vijaya sūri took leave of Akbar leaving Sānti-chandra Upādhyāya at the court. Sānti-chandra composed an eulogy of the Emperor (Kṛipā rasa kōṣa) in which he described all the merciful acts of his patron. In A. D. 1592, at the suggestion of Karmā-chandra Vachchhāvata, Akbar invited Jina-chandra-sūri, the pontiff of the Vṛīhat Kharatara gachchha and met him at Lahore. He conferred on him the title of Yuga pradhāna. Māna simha afterwards Jina-simha sūri and Samīya-sundara Upādhyāya were with Jina-chandra sūri. A contemporaneous inscription dated Vikram Samvat 1651 52 (A. D. 1594 95) at Anhila vāda Pāṭana describes the interview between Akbar and Jina-chandra-

sūri—See articles 'Bhānu-Chandra' 'Vijaya-sena-sūri,' 'Siddhi-chandra' and 'Sānti dāsa.'

Akelādātta—Vik Sam 1694

Ref—Journal of Ind. Art and Industry, XVI (N S), p 115

Akhnji—A Jaina lay man of Pāṭana, devoted to Nemi-sāgara Upādhyāya, who was the pupil of Labdhī-sāgara Upādhyāya of the Tapa-gachchha. Nemi-sāgara died Vik Sam 1674, Kārtika Sudi 10, at Mandava gadha

Ref—Nemi sagara nirvāna rīsa, verse 110, printed in the Jaina rīsa mālā

Akha pata—Author of a padam Begun Khabara nahim

Ref—Pada ratnivalli, p. 244

Akhaya—See Jina aksaya-sūri

Akhaya-chand mutā.—An over powerful Osvāl Diwan of Mana-simha, the chief of Jorhpur Marwar (A. D 1803 43) did not approve of the treaty which was negotiated at Delhi between the State and the East India Company in A. D 1817 "The fiat of Akhī Chund was supreme, he alone was visible, his orders alone were obeyed Rāja Maun was only heard of as an automaton, moving as the Diwan pleased' At last Mana asserted his will By the orders of the Chief, A. had to drink the fatal cup of poison. A. built

a temple in honour of Pârsva nâtha at Jâlor and in Vîk Sam 1862 had it consecrated by Jina harsa-sûri (70) of the Vrîhat-kharatara gîchchha between Jina-chandra-sûri and Jina saubhâgya-sûri

Ref.—Toda Rajasthan, Vols I, II R. S., Pt I, Pattâvali, Jaina Svetâmbara Mandirîvali, Pt I pp 2337

Akhaya-chandra sûri—Author of a hymn in honour of Parsva nâtha Begün Prabhu Pârsva jinesvara ho Under his protection, a hymn was composed Begün Prabhu ji-âdisara alavesara

Ref.—Vividha-stavana sangraha pp 11, 12, 36, 37, 38

Akhaya mala—Author of a lâvani Begün Jaba tana-dostî hai

Ref.—R. S., I, pp 519 20

Akhaya simha—A Singhavi Osvâl of the last century In the line of Bhima raja founded a garden at Jodh pur

Akrûra-simha—The third son of Vatsa by his wife Râni Vatsa was an Osvâl resident of Idar and flourished under Rana malla Vatsa had four sons—(1) Govinda (2) Visala (3) Akrûra simha and (4) Hirâ Visala lived in Vîk Sam 1450 (c)—See Visala

Ref.—Deva kula pîtaka by Sri Vijaya dharma sûri, p 5

Aksapâda—Author of the Nyâya sûtra

Aksaya—A Srimāla. Author of a Charchā kā grantha (prose)

Aksaya-chandra—Guru of Jīṣṇa-chandra, a Lunkā contemporary—See Jīṣṇa-chandra

Aksaya mandira or **Akhya-mandira**—Wrote in Vīk. Sam 1887 Abhaya-deva's Samavāyāṅgatikā His pedigree from Jina ratna sūri, the 64th pontiff of the Vṛihat-kharatara gachchha runs thus “Jinaratna sūri-sukhāyām Sumatisoma-gāni, Dayachandra, Har-sakuśala, (Aksaya)-ya mandira”

Ref.—K. S. J. O. p. 31

Aksobhya—See Andha kavīna

Aksya rāja—A Lunkā, lived in Vīk. Sam 1900 (?)

Alaf Khan—Governor of Gujarat under Ala u-din Khilji According to the Mirāt-i Ahmadī, he (A. D. 1304) from white marble pillars taken from many Jaina temples constructed the Jāmā Masjid at Anhilavāla

Ref.—Bomb. Gaz., Vol. I, Pt. I (History of Gujarat), p. 20a.

Alakkhe—King of Vārāṇasi He anointed his eldest son to rule over his kingdom and himself took dīkṣā. Mentioned in the Anta gada-dusī. Was beatified on Viule

Ālam-chandra—Pupil of Ānakarana of the Kharatara gachchha Author of the Samakīta rāsa

Ref.—J. R. Suppl. p. 8, No 622

Alâ ud-dîn Khilji—A King of India (A.D. 1295-1315), called Nava-dîna by the Jainas. At the suggestion of Sihada, he gave a valuable garment and farmâns to Vajra-sena sûri of the Nâga putiyâ-tapâ gachchha at Runa (Peterson). Destroyed Jaina temples. His acts of vandalism referred to by Jina prabha-sûri in his Tirtha kalpa, 'tadâ Navadîna pâtrâshâ bhayemâ Padmâ vati prahitâ gurubhîh (Jinalibdhî sûri) pancha-sisyâh maharddhî kâscha pañcha srâddhâ nirvâsîtâh nikhâta-dvare'—(Klatt).

Alavesari—Sam 1511 ...Brahmâna gachchhe sri srîmâlî jnâtiyah sre Mamîyâ bhâ Rûnâ su Bastâ bhâ Al vesari nâmnyâ svâbhartri sre Sri Kunthu nâtha bi pra sri Vimala sûribh Bagudra vâstavyah

Ref.—Jaina Inscriptions, No. 117

Âlhâ—Son of Jhâmjhana, the well known resident of Mândava galâ (Mamâlopa-durga Malava) of Srîmâli caste and Sonigiri vâmpa. Jhâ had six sons

Jhâmjhana
I

Châla	Bâha la.	Dekhâ la.	Padâ na	Âlhâ	Ishu
Manâla & Dharmâla râja (Vik. Sam. 1043)					

See Mam lana Dhanada rāja

Ref.—Vijnapti Trivensh, edited by Mani Jina vijsayaji. Introd., pp. 62-65

Ālhādāna—King of Nāgapura, devoted to Deva-sūri (Vik. Sam 1174) who was a pupil of Muni-chandra. A's territory was invaded by Siddha rāja jaya-simha Chau luksa.

Ref.—Prabhārakṣa Charits, edited by Harisanda M. Sarmi, pp 232 3.

Ālhana—A merchant of Gandhār (a port). In his line were born Vajiyā and Rājiyā who were held in esteem by Akbar and the King of Farang (Vik. Sam 1645)

Ref.—Vijsaya prasasti, Chap. 7th.

Ālhana—An Osval of the Tapa gotra, along with others had an image of Padma prabha consecrated by Sānti sūri of the Śimdera gachchha in Vik. Sam 1493

Ref.—An inscription on an image in the Samatīnītha Temple, Delhi.

Ālhana of the Brahmakṣatra gotra—Son of Mānū. He and his brother Dolhana built a temple dedicated to Mahāvira at Kira grāma in the Kāngrā district of the Panjab. At the request of the brothers, the chief image (Mahāvira) was consecrated by Deva bhadra-sūri, pupil of Abhaya-deva-sūri of the Rudrapalliya gachchha.

(who belonged to the line of Jīna vallībha-sūri) in Vīk Sam 1296 (A D 1240)—See Deva bhadra-sūri

Ref—Epi. India, Vol. I, pp 118?

Ālhāna—Son of the Sresthīn Pānidhara of the Grahapati family, lived in Vīk Sam 1205—See Pānidhara

Ālhāna-deva—Of the Chāhamāna (Chohāna) dynasty Ruler of Nādol (in Mārwār), son of Asva rāja Reigned from about Vīk Sam 1209 to Vīk Sam 1218 a feudatory to Kumārapāla Chaulukya, the Jaina Emperor of Western India, patronised Jainism, "made a gift of five *moodras* monthly in perpetuity to the Sandera Gatcha for saffron, sandal wood and ghee for the service of the temple of Mahāvīra" (V S 1218) Had three sons by Annalladevī, viz., Kelhana, Gaja-simha, and Kirtipāla—See "Abhaya pāla", "Lākhana pālha", "Srīgāra-devī", "Yasobhadra-suri"

Ref—Epigraphica India, Vol XI, Pt. II, p 49 f , Tod's Rajas than, Pt I Ap Tank's J H S, p 17

Ālhāna-devī—Samvat 1284 Sri matta patana vāstavya prāgvīṭha ūha Sri puna sīda suta ūha. Ālhāna-devī kuksīja ūha .. . pethada

Ref—A Jaina inscription at Pātan

Ālīga—A minister of Siddhīrāja jaya-simha Chaulukya In Vīk Sam 1198, he built a Jaina temple named

Rājī vihārī His friend Sajjana was the Jaina Governor of Junagadh

Ref.—Upadesa tarangani, by Ratna Mandira gani, p. 103 (Jaso-vijaya māla)

Ālinga.—A potter of Anahilla vāḍī pattana Saved Kumāra pāla Chaulukya from the officers of Siddha rāja jaya-simha, the king of Gujarat, who sought to kill K. When on the death of Siddha rāja jaya-simha K. became king, he conferred upon Ālinga the grant of Chitrakūta containing seven hundred villages 'But,' says Merutunga 'his descendants being ashamed of their pedigree, are even now called Sagāras'

Ref.—Prabandha chintāmaṇi (Tawney's ed.), pp. 119-21

Ālinga—The chief member of the council of Kumārapāla Chaulukya, the Jaina Emperor of Western India

Ref.—Prabandha Chintāmaṇi (Tawney's ed.), p. 120.

Alla.—King of Kurchhapura in the territory of Sapāda-lakṣa His son Bhavana pāla was a contemporary of Varddhamaṇi-sūri who consecrated the temple of Rishabha-deva built by Vimala Saha on Mount Abu in Vik Sam 1088

Ref.—Prabhāvaka Charitra, p. 213. Kharītara gachchha paṭṭivālī

Allakopādhyāya—Referred to by Dhanesvara-sūri in the pravastī of his Sura-sundari-charitra (composed in Vik Sam 1195) S printed at Benares.

Alka rāja mahipīti —Author of the *Rāsa ratna-dipikā*.
 Slokas 600 (Scarce)
 Ref —J G, p. 360

Allāṭha —King of Ahad (Mewar) Vīk. Sam 1010 Under his patronage, Bala bhadra (Vasu-deva sūri) founded the Hastikundi gachchha B is mentioned along with Vidyagdha rāja and Mammaṭa in an inscription dated Vīk. Sam 1053

Ref —Ep Ind., V, p. 18 f Alīhāvaka rāsa samgraha, Pt. II, pp. 9-19

Allāṭa —Author of a *Bhāvanā* (Scarce) Misreading of the author's name suspected
 Ref —J G, p. 186.

Allū —In his court (Allū Sabhājām) a debate was held between the Svetāmbaras and the Digambaras in which Pradyumna-sūri, the teacher of Abhaya-deva-sūri (Vīk. Sam 1025 cir) took a leading part

Ref —Prabhāvaka Charitra edited by Hirānanda M. Sarmā, p. 347

Āloja —A mason An inscription dated Nandana Phālguna Sud 5, Monday, and found at Kattebennur records an apparent act of vandalism by A who built a *Mandapa* in front of the Hanuman temple by using the stones of a Jaina basti which was in ruins

Ref —Govt. of Madras Pub. D pt. G O No 1260 of 1915 p. 90

Āma—Son and successor of Yaśovarman, King of Kāntuj (A.D 725), converted to Jainism by Bappabhaṭṭi-sūri
Built a temple in honour of Mahāvīra at Gopā-nagara—
See Bappabhaṭṭi-sūri.

Āma-datta—Vik Sam 1494 A Prāgvaṭa See Deva
kula pāṭaka by Sri Vijaya-dharma-sūri —Hon M.A.S.B
Inscription No 1.

Āma-deva—Of the Pallivāla gachchha, author of a
Prabhāvaka-chaṇṭra

Āma-lavi—A poet lived under Siddharāja-jaya-simha
Chaulukya

Ref.—Upadesa tarangini by Ratna mandira gani, p. 64.

Amala-chandra—See Abhaya-chandra-sūri

Amala-chandra-gani.—Lived at Bharūcha in Vik Sam 1158, wrote the first copy of Deva bhadra-sūri's Kathā
ratna kōśi

Ref.—P. R., IV, Index IX.

Amala kirti.—A Belāla king Appointed Tridāmavi-
budhānandyā-achārya and gave lands yielding 5,000
pagodas to the temple at Srāvana Belligola.

Ref.—Sthala purāṇi (Ind. Ant., Vol. II, p 131)

Amala kirti.—A Digambara Achārya. Appointed by
Kuna Pāndu Raya to the temple of Srāvana Belligola
in Saka era (564+50)=614, This King however

changed his religion (Jainism) and destroyed the charities established by his predecessors

Ref—*Shala Purana* (Ind Ant., II p 131)

Amīma—The twelfth Tirthamkara of the future cycle

Ref—*R S, 19 Ind Ant., II, p 140*

Āmana(?)—A Pallipāla Digāmbara writer of Āyahilla purāpātanī. Author of a Nemi-charitra Had at least four sons, namely, Ananta pāla, Dhana pāla, Ratna pāla, and Guna pāla. Ananta pāla was the author of the Gūnīta patī. Dhana pāla composed an abstract of Dhana pāla's (Svet) Tilaka manjari in Vik Sam 1260

Ref—*Muni Jina-vijaya's article in J S C.H., Vol XI, Nos 7 10, pp 517-8*

Aman-simha—Son of Visana-simha, of the Goyala gotra and the Agravāla caste. A Digambara Jaina native of Sompot, but mostly resided at Delhi. Edited several Hindi (Dig) works including a Hindi version of the Pārsva purāna by Bhūdara-dasa (edited Vik Sam 1954), died at Sonepat in A.D 1905, at an advanced age

Amara.—A Vachahhāvat Osvāl. Son of Vara-simha who was the son of Bachchha rāja (Vatsa-rāja) the founder of the Bachchhāvata family

Amara—Father of Bhānā Bhandārī an Osvāl of Jetārana. During the reign of Mahārāja Gaja-simha of Jodhpur,

Bhānū built a magnificent temple dedicated to Parsva-natha at Kāparda in Mārwār. It was consecrated in Vik Sam 1678 (inscription) by Jina-chandra-sūri of the Vṛihad-āchārya Kharatara-gachchha between Jina-simha-sūri and Jina-harva-sūri—See Bhānū Bhandārī
 Ref—D O and O F, I, p 17, Patīvali (a Ms.) in possession of Jina-chandra-sūri ji, the present pontiff of the Vṛihad-āchārya Kharatara gachchha.

Amara.—Pupil of Subha-vijaya author of a *pajusana* parva-nī-thūti Begin. Parabha *pajusana*

Ref—Siddhinta-dharma-sira, pp. 233-5

Amara-chand.—A Vachchhāvat Osval of Bikaner. He along with Bhura mal Chhājela and Jnāna-chand Golechchhā celebrated the enthronement of Jina-hamsa-sūri, at Bikaner in Vik Sam 1917.

Amara-chand.—An Osval of the Gokharu gotra. Son of Sabhā-chand a resident of Delhi, possessed the title of Rāya. Held the charge of the Imperial jewels. His sons Mohkam-simha and Dāla-chand. After the invasion of Nadirshah, Dāla-chand, who possessed the title of Raja, left Delhi and settled at Mursidabad. D's son was Uttama-chand (Rājā). A letter dated Vik Sam 1842 (1843?) Chaitra badi 15 (in possession of the compiler) addressed to Rāya Hukm-chand Tekā

chand at Lucknow purports to have been written by
Rājā Dāla-chand Uttama-chand from Benares

Ref—Autobiography of Rājā Siva prasāda, C S I., pp 23

Amrita-chand—Author of a number of hymns Composed
‘Mahārāja tere mīndīra” “Torī Angiyā bāni hai”,
“Chintāmāni chitta”

Ref—R S I., pp 437 8

Amira-chand—Son of Dipa-chand and brother of the
well known Jaina philanthropist Vira chand Dipa
chand, C I E, J P, died Vik Sam 1945

Amara-chand—Son of Talaka chand of Mangrol Gave a
donation of Rs 10,000 to the Bombay University
providing for a scholarship to be awarded to the “best
pass” in the Jaina literature in the B A examination
His son Hema chand who was born in Vik Sam 1935
and died in Vik Sam 1971, was a man of numerous
charities

Amara-chand Khema-chand of Daman—Secretary to Moti-
shah, the well known Jaina millionaire (Vik Sam 1893)
Built a temple on the Mount Satruñjaya close to that of
Moti-shah

Ref—Jaina Āśrāka Guide by Muni Sānti Vijaya Jt, p 67

Amara chand (Pāndita)—Made a copy of Śrichandra's
(of Pārvīa-chandra gachchha) Pāksika-sutra for his own
use in Vik Sam 1862 at Patalipura

Ref—H N C., XI, p 23

Amira-chand (Vahorā)—Led a party of pilgrims to Mount Satrunjaya at his own cost in Vik. Sam 1933. The Singhā started from Bhava nigrā. Muni Ātmā rām ji (Vijayānanda sūri) was with the party

Amara-chandra—A poet, subject of one of the sketches in Rāja sekhāra-sūri's Prabandha kosa composed in Vik. Sam 1405 at Delhi. Also called Amara pāndita or Amara kāvī. A contemporary of Ari-simha (Vik. Sam 1226-97) Pupil of Jina-datta-sūri of the Vāyādī gachchha. Author of—

- (1) Kāvyakalpalatā Vṛitti (assisted by Ari-simha)
Slokas 3357
- (2) Padmānanda Kāvya composed in Vik Sam 1297
- (3) Bala bhārata
- (4) Chhando ratnāvalli (Scarce) etc etc—See Ari-simha Jina-datta-sūri
- (5) Syādīsabda samucchchaya

Ref.—Pet Rsp. I, 58, App., p 2 *L.S.J.O.*, p 45 B R 19334,
p 6. J G, pp. 315 17 331. Syādīsabda samucchchaya edited
by Lala Chandra. Introduction.

Amara-chandra—A Surānā Oswāl of Bikaner. Came into prominence under Mahārājā Surata-simha (A D 1767 1828)

executed. He left a young widow surviving him whom he had recently married.

Ref.—Sohan Lal's *Twārikā Rīj Bikiner*. *Tink's Jaina' Historical Studies*, pp. 22-5.

Amara-chandra.—Author of *Ādi nātha-chaṇṭra* Prakṛti (Scarce).

Ref.—J. G., p. 233.

Amara-chandra.—Author of the *Dhana-datta Kathā* (Scarce)

Ref.—J. G., p. 233.

Amara-chandra.—Author of the *Hema Sabda-samchaya*. Slokas 426.

Ref.—J. G., p. 303.

Amara-chandra.—Author of the *Kāvyāmnāya*. (Scarce)

Ref.—J. G., p. 315.

Amara-chandra.—Author of the *Samyaktva-kulaka*

Ref.—J. G., p. 204.

Amara-chandra.—Author of the *Vani mālā nāṭika*. (Scarce).

Ref.—J. G., p. 333

Amara-chandra.—Composed an *Avachāra* on the *Upadesa-mālā* in Vīk. Sam 151b

Amara-chandra.—Lived during the last century Diwān of the Jayapuri State, of Khundela vāl caste A Dgumbars, built a Jaina temple, was executed—See Thutī rām

Amara-chandra.—Lived some time between Vik Sam 1650 and 1750, author of a Vijnapti patra.

Ref.—Vijnapti triveni edited by Munī Jīna vijayaśā, Introd p 5

Amara-chandra of Dūman.—Built a temple dedicated to Dīrgha nātha at Palitānā in Vik Sam 1893

Ref.—J.S.M., I, p. 150.

Amara-chandra of Vāmkānera.—Son of Karīcana ji Composed under assumed name "Sura īndu" (a synonym of his name) a poem entitled 'Sthula bhadra jīle kōvā ne-karelo-bodha" (Gujarati)

Ref.—Jīna Dharmā prakāś (1954), pp. 203 5

Amara-chandra.—Pupil of Sānti-chandra Author of a Kuladhvījī kumāra rāsa composed in Vik Sam 1678

Ref.—Jīna rāsa māla Suppl., p 3 No. 414.

Amara-chandra.—Vik Sam 1860 70 A Bāmthiyā Osval by caste served as a minister under the Government of the Scindhia (La har Gwalior) Was executed

Amara-chandra gāni.—His pupil Jīva rājī composed the Chaitri purnimā kathā at Jesalameru.

Ref.—Mitras Not. IV, p. 11 K.S.J.O., p. 53.

Amara-chandra Gulâb-chandri — Built a temple dedicated to the Jinas at Mobha (Gujarat) in Vik. Sam 1820

Ref.—J.S.M.J., p. 82.

Amara-chandra Luhâlî — A Dig composed (1) Chaurâsi pûjâ, (2) Visa viharamâna pûjâ, (3) Dvâdasâṅga pûjâ

Amara-chandra Pîrimârî — A well known Jaina poet and speaker, an ant vivisectionist, died recently

Amara-chandra-sûri — See Ânanda-sûri

Amara-chandra-sûri — Successor of Muni Simdhu-sûri, consecrated an image of Sânti nâtha in Vik. Sam 1536

Ref.—Jaina Inscriptions, by P. C. Nâhara No. 6

Amara-ditta — An Osval of the Gokharu gotra. Son of Padma si of Cambay Presented a diamond to Shah jehan, the Mughal Emperor, who brought him to Delhi and conferred on him the title of Râja. His brother Sri pati His (A's) son Udaya-chand whose sons were Sabhâ-chand and Fateh-chand According to Râja Siva prasâda, Fateh-chand (afterward the Jagit Singh) was adopted by his maternal uncle Seth Mânaka-chand

Ref.—The Autobiography of Râja Sivaprasâda C.S.I. (Urdu), p. 3

Amara datta — Son of Mantrin Tejî pâla and Sirijade of the Osval caste, in the line of Mantrin Bhîma, husband

of Manū His son Ratnakumyara ji founded the Vādi-Pārsva nītha temple at Anhil vād Paṭṭana in Vīk Sam 1652 (A D 1596)

Ref—Epi Indica, I pp 322 324

Amāra datta and Mitrānanda—The well known heroes of a Jaina story

Amara gupta—His life written by Kalyāna kārti in Vīk Sam 1697

Amara harṣa—Pupil of Rāma vijaya who was the pupil of Vijaya-dāna-suri of the Tapā gachchha Author of the Hīra vijaya sūri svādhyaśāya

Ref—Āt. Pr., Vol 14 pp 323

Amara kīrti—A D g Bhaṭṭāraka author of the Svayambhu sahaṣra-nama stotra tīkā

Amara kīrti—Under him a Ms of Jina datta's Viveka-vilāsa was transcribed in Vīk Sam 1649

Samvat 1049 var e bhādra pada māse kṛiṣṇa pakṣe navamyaām titthau soma dñe likhito jām granthah
 Sri Nāgapuriya tapa gachchhā dīrāga bha Sri
 Sri 3 Harṣa kīrti suri Sri sri 3 Amara kīrti vijaya
 rājya pām Sri sri 3 Rāja kīrtih tat sisya likhitām
 muni Rāma kīrtih Sri Ahīputra mādhye Akabbara
 (Akbar) rājye

Ref—Des. Cat., Cal Sans Coll., VI p. 332

Amara-kirti-sūri.—Author of a commentary on Ratnāśe-khara-sūri's Sambodha-sitterī.

Amara-kumāra.—Son of Brahmaṇa Rītabha-datta and Bhadrā, lived at Rajagṛha under king Srenika. Subject of a story condemning the practice of human sacrifice and establishing the potency and efficacy of the Nava-kara-mantra.

Amara-māṇika of the Vṛihat-kharatara gachchha.—His pupil Sadhu-kirti, composed the Satara-bhedi-pūjā in Vik. Sam. 1618.

Amara-muni.—A Srimāli of Jāma-nagara Took dīksā in Vikram 1952 under Jina-yaśo-sūri who died in Vik Sam. 1970. A was a promising Jaina sādhu, died in Vik. Sam. 1956 at Jāma-nāgar.

Amara-prabha.—Lived in the 14th century of the Christian era. Wrote a commentary on Māntunga's Bhaktāmara stotra. Mentioned by Guṇā-āgra, the author of a commentary on Kumuda-chandra's Kalyāna-mandira-stotra as his grand guru

Ref.—J. G., p. 285.

Amara-prabha-sūti of the Vṛihad gachchha.—Consecrated an image of Ādiṇātha in Vik Sam. 1482
Ref.—Jaina Inscriptions, by P. C. Nahāra, No. 33.

Amara ratna—Guru of Siva ratna who composed the
Lilavati rāsa in Vik Sam 1767

Ref—J. R. Suppl., p. 7, No. 576

Amara ratna-sūri—Was the pupil and successor of Dhīra
ratna-sūri of the Tapā gachchha. Was succeeded by
Deva ratna sūri

Nya-sundara who composed his Satruñjaya uddhāra-
rāsa in Vik Sam 1623 refers to Deva ratna-sūri as the
then pontiff

Ref—The Anand kavya mahodadhi Pt. III, pp. 11, 12.

Amara sāgara-sūri—The 65th pontiff of the Añchala-
gachchha between Kālīvāna sāgara-sūri and Vidyā-
sagara sūri. Mula naman Amara-chandra son of
Chodhari Yodhā (Klatt Sadhvī Yodhā) and Sonali de
of Upkesa jūāti (Klatt of Srimali jūāti), born at Udyā-
pura (in Mewār) in Vik Sam 1694 dīkṣā 1705
Achārya 1715 at Cambay, pontiff in 1718 Bhuja nīgara
(Kachchha-desa) died at Dholkā in Vik Sam 1762
at the age of 68. Under him a copy of Upadesa-chinta-
mīni was made by Mumūṣaya ilā pupil of Vinaya sīla
pupil of Guna sīla, pupil of Muni sīla gani of the Pali-
tanīya sākha at Pañjana in Vik Sam 1739

Under him a copy of Gaja simha-charitrum was made
by Sadhvī Lalā, pupil of Sadhvī Valhā, pupil of

Ratn-sila in Vik. Sam. 1721 Also a copy of Aśha
karmanī in Vik. Sam. 1721

Ref.—Ind. Ant., LXIII, p. 172; I.R., 1933-4, p. 413 H.M.C., 1
pp. 171-3; *Bhāskrachālīcandra bhakti mālā* p. 492

Amara-samudra.—Of the Tāpi gachchha, referred to by
Līlāmṛta-saṇṭaya in his Ya obhadrā sūri kārī which
was composed in Vik. Sam. 1589 at Ahmedābād

Ref.—Mani Vidyā vijaya on Satobhadra-Ādī in J.S.C.H. VI
7-10 p. 413

Amara-ī—An Ośval of Agra. He made his son Dharmast
enter into a partnership with Bāṇāraś-dāsa the cele-
brated Hindi poet. The partnership dealt in loose
precious stones and came to a speedy dissolution

Amīrī ī—Father of Simha prabha-sūri (born Vik. Sam.
1283) of the Auchalā gachchha between Mahendra
simha-sūri and Ujita-simha-sūri. Klatt gives Amīrī-simha
instead of Amara-ī.—See Simha prabha sūri

Ref.—Ind. Ant., LXIII, p. 172; *Bhrāti Chandra bhakti mālā*
p. 457

Amīrī gīni—Between Udiya tilaka and Lakshmi
chandra gīni Successor of Udiya tilaka a pupil of
Jinī-chandra-sūri Vik. Sam. 1711-03 the 65th pontiff
of the Vṛihat Kharatara gachchha

Ref.—R.S., I, p. 2

Amara simha — A Bhandirî Osvâl, son of Râva Khim-si who was the dewan of Âjita simha (A.D 1680 1725), the chief of Jodhpur Mârwâr brother of Thâna-si Was executed

Amara simha — A Mohînot Osvâl, son of Gaja simha (Vik Sam 1780) Under Pratîpa simha of Kriâna gaîha, A. was the Comm under in Chief of the State forces His brother Samgrâma-simha had three sons

Rpt.—Jivâni-charitra Mîhatî vijaya simha j1 p. 19

Amara simha — A Srimâla (Moghâ gotra) of Bûliyâ Son of Kesri simha who fought on the side of the Sikhs against the British and was killed in about A.D 1801 On the annexation of Bûliyâ by the British A settled at Sahârana pura (U.P.) where he was a distinguished Kânungo and an influential member of the Sangha A's son Javahar-simha — See Bhavâni-simha Rûpa-chandra Tâuka

Amara simha — Author of the *Anekârtha-dhvani mamjari* (slokas 277)

Amara-simha — A sthânakavâsi Achârya, son of Buddhi simha (a Tittada Osvâl) by his wife Karmo Born at Amritsar in Vik Sam 1862 Barâkha bâdi 2, married Jvâli-devî who bore him two daughters, took dîkshâ at Delhi in Vik Sam 1898 His guru Pandita Râma lâla;

Died at Amritsar in Vik Sam 1938 Âsada sud 2
author of the Drîyâ satîkam

Ref.—Amara-simha-jî-kâ-jîvâna-charitra by Upâdhyaya Atmâ-
ram ji (A.D. 1914)

Amara-simha.—An Osval of the Lâlana gotra. Son of
Vachchhu, a native of Alsâha (Cutch). His sons
Vardhamâna Châmpa-simha and Padma-simha Vard-
hamâna lived under Jasvanta-simha the Jâm of
Navânagara (Jâm nagar). Built a magnificent Jîvâna
temple at Jâma nagar in Vik Sam 1697.

Amara-simha.—Born Vik. Sam 1560. Son of Bhîmâ-sâha
and Vahâlâ-devî. Took dîksâ under Parva-chandra
sûri, the founder of the Parsva-chandra Nâgapuriyâ-
tîpâ gachchha at Anahila-vâla-pâtana in Vik
Sam 1575.

Ref.—Parsva-chandra-sûri-nâ-jîvâna-Charitra published by Sîha
Mangla dâm Lallu blât (Ahmedabad).

Amara-sundara.—Author of the Yantra-mahima a mystic
hymn.

Ref.—Jaina dharma-sindhu, pp. 525 8

Amara-sûri.—Author of the Ambala-charitra (Prose).

Amara-vijaya.—(Vik Sam 1694) Lived under Vijayâ-
nanda suri of the Taoî gachchha referred to by Vijaya-
vijaya Vâchaka in one of his letters.

Ref.—Vijayâpti triveni ed. ed by Manu Jîna-vijaya-ji. Introd.,
p. 23.

Amara-vijaya-muni—(Vik Sam 1694) Of the Tapā-gachchha

Ref—Vijnapti trivensh, edited by Muni Jina-vijaya; Introd., p. 29

Amari—Wife of Mantrin Mahipati, son of Mantrin Chāmpā of the Osīl caste in the line of Mantrin Bhīma. Mother of Vastupāla whose son was Mantrin Tejapāla, father of Amara-datta—See Bhīma, Chāmpā, Mahipati, Vastupāla, Tejapāla, Amara-datta, Ratnakumjari

Ref—Ep. Ind., I., p. 32²

Amarsi—A friend of Champāsi mahatā (Vik Sam 1550) of Chāmpānera

Āma-sūri—Author of a Vijaya chandra kevali-chāritram
Misreading of the author's name suspected

Ref—J G., p. 232

Āmbā—Samvat 1473 sā Ambā putra sā Virākena
A (Ambā) srāvikā sva punyārtham sri chaturvimsat-
jina paṭṭakah kūritah sri Kharatara gachchhe pratisū-
ṣhitam sri Jina vardhana-sūri bhīh

Ref—Deva kula pataka, Ins. No. 15

Ambada—A Brahmanical monk converted to Jainism by
Mahavira

Ref—Uvāt sūtra.

Ambada.—A Jain general. Son of Udāvan (Udā) son to minister ruler Kumārapāla Chaulukya, the Jain Emperor of Western India (A.D. 1143-1174). In or about A.D. 1156 Kumārapāla sent Ambada with a large force against Mallikarjuna Silhārā, the king of Northern Konkan. At the crossing of the Kalavini the Chaulukyan army was met and defeated by M. Ambada returned in disgrace to Apūrvāvat Pātāla. The Emperor again sent Ambada. This time Ambada defeated M. and killed him. Was honoured with the title of Rājapūtāmāna. Ambada built a Jaina temple at Bhīṣagupura (Baroach). On the occasion of the setting up the stūpa and its rod both Kumārapāla and Hema-chandra were present.

In Vik. Sam. 1230, Kumārapāla died. Ajaya pāla, the successor, persecuted the Jainas and among others asked Ambada to do him homage in matters religious.

In this birth", replied Ambada, 'I do homage to Arhat is my deity to Hema-chandra as my teacher and to Kumārapāla as my master" On this blank refusal a fight ensued in which Ambada was killed. His name is variously spelt as Ambada, Amṛibhaṭa.

Ref.—Peabody-chintāmani, pp. 82, 122, 123, 134, 135-53

History of Gujarat (Bom. Gaz.) pp. 170, 185-6, 194, 195

Ambala—A Jaina layman Native of Anahilla vāda, carried on business at Multān Felt annoyed at the success of Jina-datta-sūri, the 44th pontiff of the Vṛihat-kharatara gachchha at Multān Again met J at Anahilla vāda and apparently made up his differences with him One day A invited J to his house and treacherously presented him with food mixed up with, poison J unsuspectingly took it The effects of poison were discovered before it was too late Ābhū-śāha of the Bhāṣālī gotra treated J with a root that destroyed the effects of poison and saved J's life Shame that followed exposure soon killed Ambala— See “Jina-datta sūri”, ‘Ābhū-śāha”

Ref.—R S, II, Pṛabhāvīlī simha's Life of Jina datta sūri published by the Jaina Sahitya prachāraka Mandal, Delhi

Āmbala—A śhakura, native of Suvarnagiri (Jālor) He is described as a Samghapati gunidhara śhakura Āmbala in an inscription Father of the śhakura Jasi who e grandson Narapati lived in Vik Sam 1253
—See Narapati

Ambada—Friend of Jina datta-sūri (44) of the Vṛihat kharatara gachchha (died Vik Sam 1211) who obtained the rank of Yugapradhāni by reading the golden letters written on A's hand by Ambikā-devī A modern

work makes Nagi sethi do the duty of Ambika

Ref.—Ep. Ind. I pp 370 371

Amba hī—Grīhī nāmīn of Jinesvara-sūri (47) of t
. Vṛihat-kharatara gachcha between Jina pati-sūri
. Jina prībodha-sūri—See Jinesvara-sūri

Ref.—P. S., II, Tattvāvalī K S. J. O., p 48 Ind. Ant., VI p 2

Ambala Keatrya—His life written by Mumī ratna

Ref.—J. G. p 270

Ambala muni—Author of the Āradhyatvena-stuti (Sa
kalyāñaka) referred to in Simaya sundari gani
Samachāri satakam which was finished at Melata
Vik. Sam 1672

Ref.—Ind. Ant. LXVIII p 171

Ambī-devī—Daughter of Sarva-deva and Satya-devī.
Married to Somabhiṣṭi. Gave birth to Vibhākara and
Subhamkara. Her spirit is supposed to act as the
guardian deity of the Mount Girnar, probably no
a historical person

Ref.—Prabīśaka-charitra edited by Hirānanda Mārṇāi p 72

Ambālati—Son of Panā-chand. Built a dharma-śila at
Cambay

Amba prasada—Composed a commentary on the Nava
tattva in Vik. Sam 1220 Mis reading of the author's
name suspected

Ref.—J. G., p 124

Āmbā-pīśi.—A monk of the Loikā gachchha. One of those who with their leader Megha-jī pīśi became followers of Hira-vijaya-sūri, the pontiff of the Tapā gachchha (Vik. Sam 1628) at Ahmedābād.

Ambavati.—Mother of Sāmba-kumāra.

Āmbū.—Wife of Udde-Karapa; a Poravāl of Āśā-pura (Mewar) (?) and mother of Bhīma. B's son Ratna-jī lived in Vik Sam 1749.—See Bhīma

Ambuda-pati.—A son of Rishabha, the first Tīrthamkara, by his wife Sumanglā.

Ami-chand.—A friend of Chāmpasi mahatā (Vik. Sam. 1550) of Chāmpānera.

Ami-chand.—A son of Hirā-nanda (a Gelbajā Osval) who was the first of the Jagat sejh family to leave Nāgore-Mārwār and settle in Mursidabad towards the end of the seventeenth century of the Christian era.—See Hirā-nanda

Anu-chand.—(Vik Sam 1790) A Srimāl, son of Dharmādāsa who was the son of Pratāpa-simha. Was a distinguished jeweller of Delhi. His contemporary Siva rām-dāsa, son of Rughanātha-dāsa who was the son of Jina dāsa.

Ref.—Old records in possession of the compiler.

Ami-chand—(Vik. Sam 1875 1892)—A Jūnivāla Sri māl of Delhi. His friend Rāja Teka-chand lanka who died in Vik. Sam 1891, Jyes̄ha vādi 10
Ref.—Old records in possess on of the compiler

Ami-chand (Vik. Sam 1912 3)—A Sthanaka vāsi monk Under him Ātmā rām ji (afterwards Vijay ānanda-sūri) studied the Achārāṅga and other Sūtras at Jayapura (Rājputānā)

Ami-chand gandrapa—Author of the pīḍitas Beg n (a)
Ghugharū baje (b) Samajha jina

Ami-chandra—A son of Chāmpa simha who was the brother of Vardhamana (Vik. Sam 1677) His sons Rāma ji and Bhīma ji

Ami-chandra—Author of a padam Beg n Ajihokahao
Ref.—Ja na-dharma sindhu p 358

Ami-chandra parasāna—A resident of Delhi A Srimāl by caste Raised a memorial tablet containing footprints carved in relief dedicated to Jina kusala-sūri Had it consecrated in Vik. Sam 1873 by Jina-chandra sūri of the Jina ranga kharatara gachchha Between Jina-ak-nya-sūri and Jina nandivardhana-sūri The tablet is at present in the Jaina svetāmbara temple Hastināga pura The temple was built by Pratapachandra Parasāna son of Gulāba-chandra of Calcutta in Vik. Sam 1920

Ami-chandra soni — Built a temple dedicated to Rishabha deva at Anahilavāda Paṇa in Vik. Sam 1657

Ref.—Jaina Svetāmbara mandirāvalī Pt I, p 6.

Āmiga — Family chaplain of Kumārapāla Chaulukya Hostile towards Hema-chandra sūri who brought K to Jainism

Āmi pāla — Author of the Māhi pala tāti (Gujarati)

Āmi pala Dōī — A leading Jīvā merchant who lived under Akbar the Mughal Emperor. He along with Bhāna simha Mānu kalyāṇa and others apprised Akbar of the approach of Hīravijaya sūri of Tapa gachchha and prepared a grand reception (Vik. Sam 1639) at Fatehpur Sikri. Abul Fazl represented the Emperor at the ceremony

Āmi pālī — An Osval of the Lodhā gotra celebrated the enthronement of Jina-chandra-sūri a pontiff of the Vīhādāchārya kharatara gachchha (Vik. Sam 1654) between Jina-simha-sūri and Jina-harṣa-sūri

Ref.—Pitṛāvalī (a Ms.) in possession of Jina-chandra sūri; it is present if of the Vīhādāchārya kharatara gachchha

Āmūtagati — A well known Dīgambara author. Pupil of Mādhaba-ṣena of the Mathura samgha. Wrote the Subhāvita ratna sandoha in the reign of Muñja Para

māri of Mālava Another work of his the Dharma parikṣā was written in Vik. Sam 1070

Ref—B.R., 1892-3 p. 47 & 1893-4 p. 13 Pet Rep., IV, Ind. x
IX, Weber Catal. II 1110, J. G., pp. 161-342

Ami vijaya—A Gujarati Jaina poet author of a rās.

Ami vijaya—Composed a Nema rās in Vik. Sam 1539
Ref—Jaina rās māla by M. K. Mehta No. 152.

Amma—The chief queen of Siva the king of Aśvapura
Mother of Puranamīla the fifth Vāruṇadeva. P. lived
under Dīarmaṇīla the fifteenth Tirthamkara.

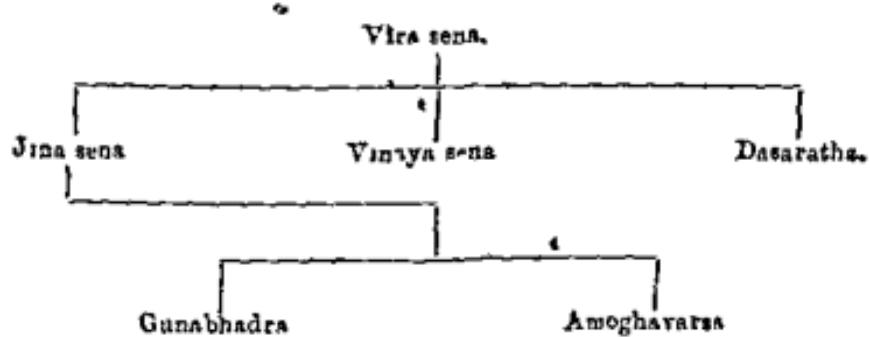
Amma-eva—See Āmra-deva

Amma rāja II or Vijayaditya VI—A Jaina king (The Chalukyas of the East) made several gifts one in
Saka era 867=A.D. 945 British museum plates
(Kalachumbitru grant) record a grant by this prince
of Vengi to the Jaina teacher Atīśānandin (the disciple
of Avyapoti who was the disciple of Śākala-chandra
āddhānta) belonging to Adiakali gachchha and
Valabāti gana made at the instance of Ir's pupil, the
lady Chamekāmbā of the Pāttavardhika lineage

Ref—Ep. Ind. Vol. VII p. 152. Ibid. IV p. 62.

Amoghvīra or Nīpūnīga (A.D. 815-77)—Was a power-
ful (Digambara) Jain king of the Rāṣṭrakūṭa clan. His
reign was long, he spent no time in wars with the Eastern

Châlukya Râja of Vengi. He transferred his capital from Nasik to Manyakheta, the Mankir of the Arab writers—now Malkhed in the Nizam's dominions. In his old age he abdicated in favour of his son, Kṛisna II and took dīkṣa under Jina-sena. A great patron of literature. His spiritual pedigree stands thus—



Author of (a) *Prasnoṭtara ratna mālā* (translated into Tibetan) (b) *Kavirâja mārga*

The work (a) is attributed by the Svetâmbaras to one Vimala. The work (b) is attributed by some to one Sri vijaya

The rapid progress made by Dgambira Jainism late in the ninth and early in the tenth century under the guidance of various notable leaders including Jina-sena and Gunabhadra who enjoyed the favour of more than one monarch, had much to do with the marked

decay of Buddhism, which daily lost ground until it finally disappeared from the Deccan in the twelfth century"—(V Smyth)

Ref.—Smyth's Early History of India p. 337 Jaina Siddhanta Bhāskara bhāga, I, Kirana I, pp. 44, 67, 78

Amolak-chand—A Srimāl of the Mahimāla gotra, son of Rām Lal, a hereditary minister to the Chief of Khetri (Rājputānā). Died at Jīmūjnū in Vik. Sam. 1972. His brother was the well known minister Sobhā Lal

Amolak Rām (Rāo, Bahādur)—A Dig Jān of Khurā bequeathed Rs. 40,000 for a Jaina orpharage. His son Mewā Rām—See Jaina Gīz, 1909, Feb No

Amolakha-chand Pāṇikhi—Of Calcutta, presented Dr. Hoernle with a Ms. of Urvāraga dasao (A.D. 1857)

Amrā-de—Wife of Jodlā Dōī (Vik. Sam. 1626)

Amra-deva—An Upādhyāya of the Vṛhadgachchha Pupīl of Uddīpana-sūri. A's pupil Dvivedri-gaṇu (afterwards Nemi-chandri-sūri) who flourished in Vik. Sam. 1129—See Nemi-chandri-sūri

Amra-deva.—Pupil of Jini-chandri-sūri, pupil of Nemi-chandri-sūri who wrote an Uttarādhyāya-vitti in

Vik. Sam 1129 Composed a commentary on Nemichandra's *Ākhyānaka mani* Loka in Vik. Sam 1190

Ref—Pet Rep IV, Ind. XL Duff's Chronology of India, p 147
K. S. J. O., p 17 J. G., p. 265 Weber II, 843 V 6

Āmṛta cāṇu—Author of the *Mība puruṣa-charitra* Gāthās 5790 Prakṛit not available

Ref—J. G., p 227

Āmṛta bhāī—Mother of Nyālī-chandra Nathu bhāī, built a temple dedicated to Mahāvira at Kāpada vanja (Gujarāt) in Vik. Sam 1941.

Ref—J. S. M., I p 74.

Āmṛti-chandra—Flourished (according to a Digambara paṭṭavali) in Vik. Sam 962. Wrote a commentary entitled the *Atmakhyāti* on Kundakundāchārya's *Samayācāra*. Also composed *Pravachanasāra* ika Tattvartha cāra *Pāñchāstikāya* ika Puruṣārtha-siddhyu piya Tattva-dip kā *

Ref—Pet Rep IV Ind. p 17 Duff's Chronology of India p 83.
J. G., pp 70, 112 B. R., 1883 4 p 91

Āmṛita-chandra-sūri—A Lunkā lived in 'Vik. Sam 1923-4 Composed a number of hymns ^ .

Author of—

- (1) *The Siddha-chakra padum* (1923)
- (2) *Sakhīrī*
- (3) *Vadana ke ladana*

- (4) Bhramīṇa karata bhava-kāṇaṇa.
- (5) Sri mājīna pada bheṣā.
- (6) Jinavara charaṇa sarana.
- (7) Nava-pidī jaga me jaya (1924).
- (8) Dīna-dayāla.
- (9) Dharmā-jinabda.
- (10) Mana mohana mere nema.

Under his protection, Lachi composes a holi. Begın Horı khelo bhavikā.

Ref.—Pada ratnīvalī, pp. 273, 291, 330, 331, 362.

Amṛita-devī.—A Jain lady. Lived in Vik. Sam 1657 = A.D. 1600. A copy of the Bhaktāmara-stotra was written for her.

Ref.—II N.C., X, p. 73.

Amṛita-dharma.—An Upādhyāya, of the Vṛihat-kharatara-gachchha, pupil of Prita-sāgara. A's pupil was Kṣūmākalyāṇa, a writer of some reputation, who died at Bikānera in Vik. Sam. 1872 Posa badi 14th—Under the protection of Jina-bhakti-sūrī, he (A) composed a padīm Begın Sri pārāsa prabhu sāhab mere. Another hymn of h s—Sri Sambhava—was composed in Vik. Sam 1844.

Amṛita-kumārī-bībī.—A Jain (Osval) lady who resided at Mohimapore in the Murshidābād District. Mother

of Jibun Mul (Jivana malla) Koṣhari and Māṇik Chand Koṣhari. She gave J in adoption to Prāna kumārī the widow of Jagat Seha Govind Chand in A.D. 1879 Adoption unsuccessfully contested by Māṇik Chand Golechha son of Pratāpa kumārī J on being adopted received the name of Gulāb Chand

Ref.—LL.R. 17 Cal. 518 53.

Amṛita-pandita—D g author of the Vṛaṭa kathā kosa

Amṛita-āmudra—Under the protection of Jina-ānū bhagya-sūri of the Vṛhat-kharatara gachchha he composed the Sri-sikhira jī ko-rān in Vīk Sam. 1907 at Azimganj It was revised by Bāla-chandra

Ref.—Ratna sāgara Pt I p. 119 (Sam. 1946)

Amṛita srāvikā—A Jaina lady had an image consecrated by Jina rāja-sūri of the Vṛhat-kharatara gachchha in or about Vīk Sam. 1675

Amṛiti sī—A (Samvegī) nun of Kharatara gachchha pupil of Jhavera sī Distinguished for her progressive ideas and zeal for learning educated at Udyā pura (Mewāra) in Vīk Sam. 1968

Amṛita udāvī—Author of a Pañcājña ārati Begun. Araṇī karum sī prabhu kī

Amṛita vāchaka—At the instance of the Samgha, he consecrated an image of Atumuktaka muni at Rājasthā in Vik Sam 1848

Ref.—Jaina tirtha guide by Śānti Vijaya jt, p. 237

Amṛita vijaya—Composed a, Satrūṇya tirtha-mīḍ in Vik Sam 1840

Ref.—Jaina tirtha mīḍ by M. K. Mehta, No. 270

Amṛita vijaya—As a sthānakāśāvā, was known as Dharmachand. Was one of those who along with Ātmā rām ji (afterwards Vipravānandisūri) joined the Svetānubrātas and were initiated by Buddhi vijaya gani (Buṭṭe-rāy i) at Ahmedabad in Vik Sam 1932. The compiler's grand uncle Bholā nātha lanka (b. Vik Sam 1942 d. 1936) who was devout to Buddhi vijaya rendered important services to the cause of the Śamvegi reform movement and was present at the initiation ceremony.

Amṛita vijaya—Vik Sam 1503, composed a hymn in honour of Pārṣva nātha in which he refers to Labdhī vijaya who was probably his guru. Begin. Septa phāṇḍī prabhu pāsa ji

Ref.—A Ms. in the Manuscript Public Library, Delhi.

Ārā—Father of Mahendra prabha-sūti (born Vik Sam 1363) of the Anchali-gacchha between Simha tilaka sūri and Merutunga-sūri. Klatt gives Ārā-sēṭha instead

of Ānā—According to Merutunga, Parikha Ābhā—See 'Mahendra prabhā-sūti'

Ref.—Ind. Ant., XXIII, 176 Ehrātā chandra bhakti mīlā p. 457

Ānāla—Subject of one of the sketches in Rājasekhara's Prabandha-kōṣa which was composed in Vik. Śrī 1405 at Delhi under the patronage of one Mahanāsīha

Ānāśvī—Son of Vāsu-dēva and Dhārīṇī Took dīkṣā under Ānāśvī nemi

Ānāki—Son of Kumbhapāṇi Chālukya's mother's sister and father of Lavana prasāda—See Lavana prasāda

Ana-sena or Anga-sena—Was the priest of Vikramāditya King of Ujjuni. Father of Śuddhi-cna-dīvakara the well known logician

Ānanda—A bala-dēva

Ānanda—A model Jaina layman resided at Vanivagamī (Vesali) Along with his wife Sivānandī adopted the twelve vows of a Srivaka in the presence of Mahāvīra "Having made confessions of sins and promise of amendment and being sunk in deep spiritual abtrac-tion he attained his death Anandī predeceased Mahāvīra

Ref.—Hoernle's Udd. ga dasi (Tr.) S. 22. 190

Ānanda — A monk, disciple of Mahāvīra, insulted by
Go ālā, the leader of the Ājīvakas at Srāvasti

Ref.—Hoernle's *Uttaragada-dasha*, (Tr.) App. I, pp. 4-5.

Ananda -- A pupil of Sādhu harsa Upādhyāya Composed
the Viśrāmasaparā-charitam in Vik Sam 1563 at Chi-
tra kūṭa gadha (Chittor) Gāthās 104

Ref.—H. C. X, pp. 137-8

Ānanda — A pupil of Kamala-sādhu Under the protec-
tion of Hema vimala sūri of kautika-gāna (probably the
same as the Hema vimala-sūri of the Tapā-gachchha)
he composed a chovīsa jina-stuti in Vik Sam 1562
(Indu vāna rasa navana prīmātma eha sambachhara
samkhyā jana) Begun Sayala jinesara

Ref.—Siddhāntī-dharma-sāra, pp. 10-15.

Āranda — A resident of Sanuyas ika, his slave girl Bahu-
la entertained Mahāvīra

Ānanda — Author of a number of hymns. Under the pro-
tection of Jina ham-sa-sūri (72) of the Vṛihat-kharatara
gachchha who died in Vik Sam 1935, he composed a
pancha jnana vrati Begun Java jaya sunhakari

Ref.—R. S., I p. 3-2

Ananda — Author of (1) the Manavā jinanda guna gaya
re stavanam (2) eśi vidha taine

Ref.—R. S. I p. 424

Ānanda—Author of a pīdam beginning ' Mere to yohi
chāvā hai'

Rei—Transcriber in a Ms. dated Vik. Sam 1535 in possession of
the compiler

Ananda-chandra sejh—The eldest son of Ītēchchand (A D
1724) the first Jagat sejh brother of Daya-chand and
Malā-chand. Died during the life-time of his father
leaving an only son Mahtāb-rayā who afterwards became
the 2nd Jagat-sejh. Lived at Murs dābād

Ananda ghana—Apparently of the Parsva-chandra Tapā
gachchha. Two of his hymns are printed in the Sri
guru Mahārāja Sri Parsva-chandra Sūrisvara nī Stava
nīvalī (A D 1903). They are written in honour of
Parsva-chandra-sūri the founder of the Parsva-chandra
Tapā gachchha who died in Vik. Sam 1612

Ānanda ghana—Author of a mangala chāra. Begin Charo
mangala chāra

Ref.—Tīrī Pratikramana sūtra published by Bhīma simha Mīnaka,
p. 596

Ānanda ghana—Author of a number of hymns

(a) Begin.—Hama ne sunā thā premi End.—Ānanda
ghana prabhu dhyāum jo gulāb surābhi pāum

(b) Begin.—Subha sikha sohamāni teri End.—Pri
gate eka anga bhīvi nāekā Sur bhi gulāb su hetari

Ānanda ghāna rāsa pāna karata ita asubha parama
gata prīta rf

The padams are printed in the *Stavanavallī* compiled by Sitab Chand Nāhār on pages 241 and 252. The Ānanda ghāna is apparently the pupil of Gulāb-sūri and who knows that he may turn out to be the author of most of the hymns (the bāhottṛī) which are now indiscriminately attributed by some to Ānanda ghāna the reputed author of the bāvīśī or chauvīśī.

Ānandī ghāna — A contemporary of Yāso-vijaya upādhi yīya who died in Vik Sam 1745. A man of deep spiritual insight and broad views, disgusted with the too much importance attached to ceremonialism frank and outspoken wrote in a style grand and sublime but no. elegant. Supposed to have died at Verata. Composed twenty two hymns in honour of the first twenty two Tīrthākāras and a number of miscellaneous hymns. Judging from the diversity and disparity of style apparent in some of the miscellaneous hymns one must conclude that some of the hymns ascribed to A. is the work of some other Ānanda ghāna. In Vik Sam 1867 Jñāna-sāra wrote a commentary on Ānanda ghāna's bāvīśī (twenty two hymns). In Vik Sam 1969 Buddhi sagara edited A.'s miscellaneous

hymns with a commentary

Ref.—Desai s 1550 vijaya Bhava s mha Minaka s Ananda ghana
Chovist Buddhi Sagaras Ananda ghana pada sangraha Bha
tātīla.

Ananda ghana.—Under the protection of Khema kusala
guru he composed the Mangala r̄jai gitanaara

Ref.—R. S I p 440

Anandaji.—Built a temple dedicated to Risabha deva at
Jām nāgī in Vik Sam 1628

Ref.—J. S. M. I p 138

Ananda ji Kalyanji.—A fictitious name given to a body
of persons that looks after the affurs of the holy places
of the Svetambara Jainas. Head office—Ahmedabad

Anandī kirti.—Author of a padam Begin Meri lāgi
lagana

Ref.—Stavanivali compiled by Rāya Setava chand Nihira Bata
dur p 8

Ananda lālana.—Author of a padam Begin Jinavara
daiśīna pāye

Ananda meru.—His pupil Padma meru whose pupil
Padma sundara composed the Rayamallābhuyudaya
kāvya in Vik Sam 1615

Ref.—Jaina dharma no prachinā Itihāsa bhāga I by Il rāmāl
Hamsa sāja p 7

Ānanda muni — Author of a Tamākhu ni Sūhāya Begīn
Pritama setī vinave.

Ref — *Siddhānta-dharma sīra*, published by Samvegī Chāritra
pradhāna sūri (A.D. 1872), pp. 182-84

Ānanda muni — Composed the *Hari vanśa-charitra* in
Vik. Sam. 1738

Ref — *Jaina rāmā māla*, No. 301

Ānanda muni — Lived under Rāya-chandra-sūri (Vik
Sam. 1626) of the Nāgī purījā Pārṣeva-chandra Tapa
gachchha

Ānanda rām — (Vik. Sam. 1875) A Phophaliyā Srimāl
of Delhi. Went to Jayapura (Rājputānā) where he en
tered the service of the State, was a man of some in
fluence. His son Chunni Lāl whose son was Hīra Lāl
Hīra Lāl was the father of Mohana Lāl, a well known
Srāvaka of Jayapura

Ānanda rām Panlita — Author of the commentaries on
the *Gomātha-sāra* and the *Chaturvinsati-sthāna*

Ānanda rām — (Dig) An Agravāla of the Mitala Singala
gotra of Delhi, brother of Bakhtavar mala who jointly
with Ratna lāla composed the *Jina-datta-charitra bhasā*
chhand banddha in Vik. Sam. 1894

Ānanda ratna sūri — The successor of Muni ratna sūri of
the Āgama gachchha. Lived in Vik. Sam. 1574

Ref — *Jaina Inscriptions*, by P. C. Nahara, No. 113

Ānanda-kīrti.—Under the protection of Jina-mahendrā-sūri (Vik Sam 1892-1914) of the Mandorlyā Kharatara-gachchha he composed the Vīśā-sthānakā-vṛiddha-stavanām Begin Dhina-kesīrā kī

Ref.—Vīśā-sthānakā-tapī-viḍhī, published by Chhotu bīb pp 140-2

Ānanda-pī.—Lived under Rāya-chandra-sūri (Vik Sam. 1626) of the Nāgāpuriye Parṣva-chandra Tapā-gachchha Author of the Pratīeka-budha-no-rāsa (Gujarati)

Ref.—Aitihasika-rāsa Samgraha, Pt. I p 20

Ānanda-sāgara of the Kharatara-gachchha.—Composed an Arhannaka-muni-rāsa in Vik Sam 1704

Ānanda-sāgara-sūri.—Lived in Vik Samvat 1581

Ānanda-sundara.—Author of a Kathā-Samgraha (Scarce)

Ref.—J G, p. 257

Ānanda-sūri.—And his brother, Amara-chandra-sūri These two, born in Gujarat were great logicians, nick named respectively " Vyāghra-siśuka (Tiger-cub) and Simha-siśuka (Lion-cub) They were the twin pupils and successors of Mahendrā-sūri in the Nagendra-gachchha and were succeeded by Haribhadra-sūri were patronised by the Gujarat King Jaya-simha-siddharāja Chālukya (A D 1093-1143) Amara Chandra was

the author of the *Siddhant*, then Haribhadra was succeeded by Vijaya ānāsūri who was succeeded by Udayaprabha sūri, the author of the *Dharmabha* udayānālī kāvya

Ref.—Person Rep., IV App VII Vidyābhusana's Indian Logic pp 478

Ānūda-sūri.—Composed a *Sura* *sundari* rāsa in Vik. Sam 1740

Ref.—Jaina Rāsa mālī by M. K. Mehta No 831

Ānanda sūri.—Of the Tīpā gachchha referred to by Vijaya sundari in his *Nalopakhyānam* which was composed in Vik. Sam 1660

Ānandīsūri.—Pupil of Jinesvari, author of a commentary on Jina bhadrā ganiś Nāmī śāna sajala

Ref.—J. G., p 120

Ānanda vīchika.—Author of the *Narmadā* *sundari* rāsa (Gujarati)

Ānandī vallabha.—Lived under Soma-sundara-sūri who became pontiff of the Tīpā gachchha in Vik. Sam 1458

Ref.—Muni sūndari sīrī's Goravali (Yāso vijaya Jaina grantha mālī)

Ānanda vallabha gani—His pupil Sagara-chandra gani lived in Vik. Sam 1924

Ānanda-vardhana —Author of an Antīkā Pārsva nātha chhanda Begun Prabhu pāsa jī

Ref —Jaina-dharma sandhu, pp 437 &

Ānandī vijyā —Author of a commentary on the Ajñātoch-chhā prakarana

Ref —J G, p 148

Ānandī vijyā —Author of the Anyāyāchchhedā kūlaka (Scuse).

Ref —J G, p 135

Ānanda vijaya —Author of the Vāndha hetūdayatrin-bhangi-prakarana vritti

Ref —J G, p 133

Ānandī vijyā —The dīkṣā name of Vijay ānandī sūri of the Tīpā gachchha, better known as Atmā rām jī, also as Atmā rām jī ānandī vijyā jī Died Vīk Sam 1953 —See Vijy ānanda sūri

Ānanda vimala —Lived in Vīk Samvat 1889 Author of a number of hymns

Ānanda vimala sūri —The 56th pontiff of the Tīpā gachchha between Hema vimala sūri and Vijay vīdhan sūri Born in Vīk Sam 1547, dīkṣā in 1552 became pontiff in 1570 Was a reformer, encouraged the pastoral and missionary activities of his monks in Saurāstara

Mārwār and Mālavā Tuna-simha was a noted trāvaka of his. Died in Vik Sam 1596

Ref.—Muni Atmā rāmaji's Jaina tattvi-darsa, pp. 583-4 Epi. Indies, II pp. 50-59

Ananda-vira-gani.—Guru of Samghavira-gani who was the guru of Udaya-vira-gani.—See Udaya-simha muni
Ananta.—The twenty third Tirthamkara of the future cycle

Ref.—R. S., I, p. 9 Ind. Ant., II, p. 140

Ananta-deva-sūri.—Author of the Rāsa-chintāmāni Slokas 900

Ref.—J. G., p. 360

Ananta-hamsa.—Author of a Lūrmāputra-kathā Prakṛit Slokas 199

Ref.—J. G., p. 250

Ananta-kṛti.—A Digambara author of the Jīva-siddhi (not available) and the Sarvajna-siddhi. Referred to by Vādi rājasūri who lived in the tenth century of the Saka era

Ref.—Jaina Hitāc. Vol. VI, No 9, pp. 545-7

Ananta-kṛti.—A Digambara pontiff of the Nāgaurs bhāṭṭāraka branch of the Nandi-samgha between Sahasrakṛti and Harsikṛti. Harsikṛti was succeeded by Vidyā-bhūṣana. Vidyā-bhūṣana was succeeded by Hema-kṛti in Vik Sam 1910 Māgha Sud 2.

Ref.—J. S. B., Vol. I Pt. IV, p. 80.

Ananta kirti.—Apparently another name for Dharmadāsigān, author of an Uvaēśāmāla.—Vide J R A B, Vol. XVIII, 3 App., p 131, v 2.

Ananta nātha.—The fourteenth Tirthamkara of the present cycle, born at Ayodhyā. Son of Simha-sena by Suyash or Jayasyāmā. His nirvāna took place on the Mount Pārvanāthī. Has a falcon for his cognizance.

Ref.—R. S., II. Ind. Ast., II, p 133

Ananta pāla.—See Āmāna

Ananta rām.—Vik. Sam 1860 A Dig Jain of Kāśī, friend of Vṛindāvana, the well known Hindi poet

Ref.—Vṛindāvana vikāra. Introd., p 15, published by Fannj Lila Jains

Ananta rām.—(Vik. Sam 1900) A Vaidya mahatū Osval of Laskar-Gwalior, dīwān to Rāma simha, the chief of Jaipur (Jayapura) Rājputana. By the advice of Ratnavijaya (a tapā gachchha sādhu), he built a temple dedicated to Tirthamkara Padma prabhu at the ghaut in Jaipur. For his use, a gutakā was copied by Muni Nemi-chand, pupil of Guna-chand who was the pupil of Rūpa chand who was the pupil of Sugana heīna ji at Laskar in Vik. Sam 1884

Ananta sena.—A son of Vasu-deva Took dīksā under Tirthamkara Nemi nātha or Ariṣṭha-nemi.

Ananta-nidāna—A D gimbāra resident of Virāgrāma.
His pupil Vimalā-dā ṣ composed the Saptablaugī-
taratāgī-nī at Tūnja pūrva, a similitude vākya
suddhe stambhyam tulām uṭha pañcasare puya
takṣṭre sukarmanāmī yoge rajiva karine.

Ref.—Raya clades jainas, et al. Vol IV, p 93

Ananta-vīrya—A Dg Brahmana son of Chintāmīni
and father of Parśvāñātha P son Adinātha

Ananta-vīra—A well known D gambarī logician
Author of—

(1) The Parikṣā muhūrprajikī or Prameya ratnākara. Written for Sant-sena at the request of Hirapi
son of Vīrya and Dānāmīla. It is a commentary on
Manījānatā's Parikṣā mukha.

(2) Niyavāni chayavṛtti a commentary on Akālān
kaś Niyavāniśchāti

A is mentioned by Madhavachārya in the Chapter
on Jainism in his Sivadarśana saṅgraha and therefore
must have flourished before the 14th century of the
Christian era

Ref.—V I L pp 37-8 J C p 91 Pe P p IV p 155

Ananta-vīrya of Srivāra Belgola—Rakkha brother (?)
of Rāclāmalla II made a gift to him in Saka era
899 A D 977

Anantavijaya deva—A certain jīva pupil of his (1s) named Odeyama sevā h d a Jaina image consecrated in the year Pāndhāvī Chaitra sudha Chaturdāsi, Sunday. The image is in the Jaina bātī at Kogali.

Ref—Govt of Madras, Pub Dept. G O No. 1200 of 1915 Fp. graphly p. 33.

Ānartika—A son of Rishabha the first Tirthamkara, by his wife Sumangalā.

Ānāthi rishi—A monk who impressed on the mind of King Srenika (Bimbisāra) the helplessness of the embodied jīva and the pain and suffering to which it is subject.

Andrayya—(A. D. 1235) A Digambara writer. Son of Sānta and Ballibbe. Wrote in chaste Kanādi. Author of the Kabb gata.

Ref—Karnataka Jaina Kāvya by Nathārāmā Premī

Andha kavīya—Son of Sauri grandson of Sūra and great-grandson of Yadu who was the founder of the Yadu vāma. Had ten sons (1) Samudravijaya (2) Akso bhava, (3) Stumiti (4) Sigara, (5) Himūrān (6) Achala, (7) Dharana, (8) Pūrṇa (9) Abhichandra, (10) Vasudevī—See Anāśinemi Sauri and Yadu.

Anga-deva—A son of Rishabha the first Tirthamkara by his wife Sumangalā.

Angajyoti—A son of Rishabha the first Tirthamkara, by his wife Sumangala

Anga-sena—See Anala-sena

Anga-simha—Subject of a Kathā

Ref—J G, p 247

Ango—A Belāla King, appointed Prabhāchandra-siddhān tācharya to manage the affairs of the temple at Sravana Belligola;

Ref—Sthāna parīna (Ind Ant, II p. 131)

Anilā—A leading nun under Nemi nātha the twenty-first Tirthamkara.

Anilā—The seventeenth Tirthamkara of the last cycle

Ref—R. S., I, p 8 Ind Ant, II, p 140

Aniruddhe—Son of Pajjunnne and Vedabhi, mentioned in the Antagada-dasāo

Ani-sena—A son of Vasu-deva, took dīksā under Tirthamkara Nemi nātha or Arisṭa nemi

Aniyase—Son of Nāge and Sulasā of Bhaddilapure. His education began at the age of eight took dīksā under Arisṭa nemi. He lived twenty years as a monk and died on the Mount Satrunjaya

Ref—The Antagada-dasāo Chapter 3

Añjanā-sundarī—Mother of Hanumanta.

Ahna — Another name of Chāmunda rava (b Saka era 900), the well known Jaina minister of Rācha malla

Annikā — Mother of Annikā-suta or Annikā-putra

Annikā-suta — A Jaina monk. Illumination came upon him while he was crossing the Ganges. Died at Prayāga (Legendary)

Annojā — See Prājadarsinā

Anoji or Annoji — (Vik Sam 1891) A Jaina lady Simdhār Srimāl by caste. Her brother Bahādar simha Simdhār

Ref — Old records in possession of the compiler

Anopa-chand — A Koṣhārī Osval of Bikaner. His son Jeṣha mala (Vik Sam 1856) — See Jeṣha mala

Anopa-chand Maluk-chand — Author of the Prasnottara-ratna-çintāmīni

Anullikā — Daughter of Yava King of Viśālā (Vesāli). Her brother Garḍdabhilla. Having placed G on the throne, Y took dīkṣā — See Yava

Anupa bībī — A Jaina lady. For her was written a copy of Koṣula mahāmuni Svādhyaśaya by Nehāl Chāndā muni in Vik Sam 1778

Ref — Descriptive catalogue of Sans. MSS. in the Lib. of Cal. Sans. Col., XI, p. 305.

Anupam-chand.—Under the protection of Jina labba-sūri of the Vṛhat kharatara gachchha, he composed a Pārvī-nāthī stavanam. Begin Jīvana mārā

Anūpi-chand Malūka-chand of Bharucha.—Had an image consecrated (in Vik Sam 1948) by Ātmā lām-jī (Vijayā nārada-sūri) who was then staying at Jirā in the Panjab

Anūpa-chandra —Son of Malūk-Chandra, built a temple dedicated to Mahāvīra at Bharucha in Vik. Sam 1945
R-f—J S M, I, p 88

Anūpi-chandra —The original name (Mūla-nāman) of Jīv-chandra-sūri (Vik Sam, 1834-56) the 60th pontiff of the Vṛhat Kharatara-gachchha between Jīva-labba-sūri and Jina harsa-sūri

Anupamā-devī —A well-known Jaina lady. Wife of Tejahpāla. It was at her suggestion that Tejahpāla and his brother Vastupāla adorned the summits of Abu, Girnār, and Satruñjayā with magnificent Jaina temples. A predecessor T—See “Tejahpāla”, “Vastupāla”

Anūpi-simha Bhanlāri —Came of an Osval family of Jodhpur, deputy to Ajita-simha, the Viceroy of Gujarat (A D 1720-21). During the absence of Ajita he was solely in charge of the administration of the province. Committed many oppressive acts of which the chief

was the murder of Karpuri-chandra Bhonsali who used to oppose his orders and set free people unjustly imprisoned by him. In A.D. 1721 Hader Khan Khan was appointed Viceroy in place of Ajit Singh. As soon as this change was notified the people of Ahmedabad who were discontented with the rule of A., attacked his palace the Bhadur, and he escaped with difficulty. The name is vulgarly spelt as Anup-singh.

Ref.—History of Gujarat, Bar. Gaz. pp. 301-2 Desai's Jaina Riss mālā I. Introl. p. 11

Amṛita pālī—A son of Rāya pālī Chāhamāna. He and his brother Rudra pālī in conjunction with their queen-mother Mānala devī made a gift in favour of the Jain saints in and outside Naṭṭā in Vik. Sam. 1189

Ref.—Fp. Ind., VI, p. 35

Ānala-devī or **Annala devī**—Queen of Alhana deva Chāhamāna of Marwar. Mother of Kellana. She made a gift in favour of the temple of 'Ishavira at Santeraka in Vik. Sam. 1221

Ref.—Fp. Ind., VI, pp. 43-7

Anupamī kavi—A surname of Danānāyaka Srivijaya (Xth century)

Ref.—Fp. Ind., X., pp. 147-53

Aparāditya-deva — Jimūtavāhana-anvaya Saka era 1109
Saka era 1032

Ref.—J B R A S. XII (1876) p. 332. Ib d. XIII (1877) p. 3.
H. S. J. O. p. 50

Aprajita.—A Srutakevalin between Nandinītra and
Govarddhana pontiff 22 years died in A. V. 114 (Dig)
R. f.—B. P., 1893-4 p. 124. Jaina Sddhanta bhāskara Kirana I,
p. 39 also v. de J. R. A. S. B. Vol. XVIII, p. 3.

Apratihata — King of Sogandhika nagari friend of Mahā
vīra¹

Ara.—The eighteenth Tīrthamkara of the present cycle
born at Hastīnā pura. Son of Sudarśana by Devī. His
nirvāna took place on the Mount Pārvatā. Has the
figure of Nādyāvīraṭa for his cognizance.

Ref.—P. S. II Ind. Ant. II p. 133

Araha datta — Mother of Jina dāsa. A story in the
Vipāka-āṭṭha

R. f.—H. S. J. O. p. 22

Ara si — Father of Lāṇā (Vik. Sam. 1534)

Ardha-de — Wife of Jīya malla (Vik. Sam. 1626)

Ardraka — A Yavana (Persian or Greek?) prince. Was
brought to Jainism through the exertions of his friend
Abhaya kumāra son of Srenika Bimbasāra king of
Magadha a contemporary of Mahāvīra. Married an

Indian lady Ultimately became a monk in the order of Mahāvīra Forms the subject of a lecture in the Sūtrakṛt-āṅga

Ref.—SBE, XLV, 493 f., Hen Ch. Life of Mahāvīra.

Ārdraka—King of Ārdraka, an island His son Ārdraka-kumāra

Ārhadāśī or Ārhaddāśī—The female pupil of the preacher (Vāchaka) ...nidhīna out of the Aya vāraṇa (Ārya-vāraṇa) gaṇa, the . kula, the Vajanshākari (Vārjanāgārī) Sākhā the Aya-Śrīka (Ārya Śrīka) Simbhoga Lived in Sām 74, presumably of the Kuṇīna era

Ref.—Fp. Ind. 1, pp 115, 116. Index, 59a.

Ārhaddāśī—A Dig pupil of Āśādhara Author of the (1) Mum-svānti-kāvya (Sāns), (2) Bhavayā-jāṇu-kantībhārana, (3) Jīvandhara-champū, (4) Puru-deva-champū

Ārhaddāśī—See Aśṭha kāvī

Ārhad-dattī—A joint pupil of Susthīta and Supratibuddha (A Vīr 300 cir), the founder of the Kauṭīka gana

Ref.—SBE, XXII, pp 292, 293.

Ārhadvalli—A pontiff of the Sena gana, between Ariṣṭānemi and Ajita-sena Sena-sangha nandi saṅghādi-dīpa sangha nīrūpīka

Ref.—J S B., Vol. I, Pt. I, pp 38, 39, 40, 42.

Arhanindī—A Dīgumbara, pupil of Ayyapī, pupil of Sākā Achāndī, Sādāntī, Bījōng dītī, etc. A bhikṣu gachchha and Vaṭṭhārīṇī. Recipient of a grant from the Eastern Chālukya Mahārājā Dhārātīrtha II Vijayāditya VI, Lord of Vengī (A.D. 945-970). It was made at the instance of Arhanindī's pupil Lady Chāmukumbī of the Pāṇavāḍhika lineage.

Bījōng dītī, Isha, VII, p. 183

Arhanmaka—A Jīvamāna. His story in the Jñātādīśvara-kathā.

Arhanmaka or Aranika—A monk who lived in good old days, became enamoured of a public woman and deserted the order. The sight of his afflicted and distressed mother wrought a sudden change in him. He realised his folly and overcame by remorse and repentance committed suicide. Subject of a rīta by Mahimā-sāgara composed in Vik. Sam. 1702 (?) (or 1774), of a Sīghīyā by Sūmīya Sundara upādhyāya of the Vṛihat-kharitari gachchha.

Aridimana—Chief of Velākula in Saurāstra. Under him, served the Kṣatriya Kāmārddhi, the father of Devarddhi ganin Kṣemāramana (A. Vir. 980).

Arikesari—A Chālukya prince. His eldest son Yasodhara who is the hero of Yasastilaka composed by Soma-deva (Dig.) in Vik. Sam. 881.

Arimalla—Author of *Dīpāvanta mālā*

Ref—J C p 159

Arisimha—See *Amara* 4

Arisimha—(Vīśvāmīmāṃsa 1276-97) Son of *Avanyasimha*
Friend of *Amara-chandra* his pupil in poesy. Wrote
Sakritasul itiāra in honour of his patron *Vastupāla*
the Jain minister of the Dholā & Rānā Viradhbhāvī and
his son *Vishvadeva*. *Ari-simha* also wrote a manual
of Poetics called the *Kavitarabhasya* and apparently
assisted *Amara-chandra* in the composition of his works
—See *Amara-chandra*

I C—B R. 1833 1 p 6 1 tercena P p 1 p 59 and App p 21
L R. 1901 2 21 130, 6 pp. 23 1 Duff's Chronology of India,
p 187 J G p 333 K S J O p 11 Bühl's *Ari-simha*.

Arīsta—A ganadhara of *Dharma-nātha* the fifteenth
Tirthamkara

Arīśāvāmī—A pontiff of the *Seva* gana between Bhava
seva and Arhadvallī. A logician

Ref—J S B, Vol I 1st I pp 40-42

Arīśāvīmī—See *Nemi-natha*

Arīśō Nīmī—The sculptor who cut the colossal image of
Gomitsvami at Sravanbelgola (A D 983)

Arīvīngoṇa—A surname of *Danīlanāyaka* Srivijaya
(Xth century)

Ref—Ep. Ind. 1 pp 147-53

Arjuna—Sama at 1546 varṣa—Sri Srimāla jñā Sam
 Bhūbhīcha bhāryā Sam Bhārūmāde suta Sam
 Sunīti bhāryā Dhāraṇī mā Arjuna kena bhāryā
 Ahivide pu Sam Rāṇa Sāṇa pīra Kutumba yutena
 sva sreṣṭe Sri Vasu pūjya bimbām kāri prati Sri
 vīhāttapāl vīl Jñāna sāgara sūri pāṭṭe sri Udaya-sāgara
 sūri bhūh Vugnja grāma

Ref.—Jain Inscriptions by P. C. Vāhāra, No. 24

Arjuna—A well known character in the Mahābhārata
 The Jainas have their own legends about him

Arjuna—An apostate monk of the school of Pārsva nātha
 He along with Sona Kalinda Achchhīdra and Agni-
 vesāna taught Gosāla science of Astāṅga nimitta.

Arjuna—King of Sugosa nagara, friend of Mahāvira.

Arjuna māli—A gardener of Rājagṛīha The faithless
 conduct of his wife unhinged his mind Committed
 several murders At last he came under the influence
 of Mahāvira who gave him dīkṣā A was molested and
 stoned by those whose relatives he had killed Bore
 all his sufferings with equanimity and calmness and
 attained liberation

Ref.—Antagada dasa.

Arjuna-simha (Mahatā)—Vīl Sam 1900 1 Vachchhāvat
 Osval of Māndala gada Son of Title a land and grand

son of Devi-chand who was the eldest son of Agara jī Mahatā Acted as diwan for a number of years under Mewar rāj—See Ajita-simha mahatā

Ajunnayati—Vik. Sam. 880 In his time the text of the Jnata sūtra was revised—(Peterson)

Arka kīrti—A D gāmbāra lived under Govinda rāj II, pupil of Vijaya kīrti pupil of Kuliāchārya In S 735 = AD 812 he was recipient of a grant from Govindarāja III It was made to him at the request of the Ganga Chief Chākīraja for having warded off the evil influence of Saturn from Chākīraja's sister's son Vimaladitya Chaulukya Governor of the Kunungil district

Ref—Ind. Ant. XII p 13 Ep. Ind. IV p 340 J S B I p. 73

Arka kīrti—An Achārya of the Yāpāniya Singha Referred to in a grant of Prabhūla varṣī mahipitti the Rās rākūta king which records the gift of a village to the Jaina temple of Silāgrama

Ref—Prachina lekhā mala p 1

Atmo-rāja—Chohāna king of Ajmer a feudatory of humāra pāla Chaulukya the Jaina Emperor of Western India favoured the Jains Patronised Rama-chandra Friend of Jina datta sūri of the Vipat-kharatīrṇa gachchha granted a site (Ajameiu) for the Jaina

temples Had three sons Jaga-deva and Vigraha-rāja by Sudhava of Marwar and Sīmavati by the daughter of Sudhīrījya-strihi the predecessor of Kumāri-pāla A was murdered by his son Jaga-deva some time between A.D 1150 and 1151

Ref—Ajjnor by H B Sarda, Tawasya Prabandha Chintāmani, K S J O, p 10

Artha-mālī—Of Āgrā advised Bīmāra-sīdha (born Vik Sam 1644) the celebrated Hindi poet to study the Samaya-sāra

Ref—Banārasi vīrasa Introd, p 8, Published by Nithu Pān Prati

Arunāmani or Lālāmani—Was a Digambara poet who composed an Ajita-purāṇa in Vik Sam 1716 at Jahānābād He belonged to the Kāshī Saṅgha Mathura gachchha and Puskari-gaṇa He describes himself as the (spiritual) son of Kālīhita-sūnta He was the pupil of Rāghava and fellow pupil of Ratna-pāla and Vana-mālī

Ref—Jaina Itihasi Vol 1^o, Nos 4 5 pp. 193-4

Āryā-chandra—Author of the Pakṣika-chhātrīśi

Ref—J R Supplm p 5

Āryā-dāsi—The female pupil of Galavallī of Varanī gaṇa Vajrāṅgīṇī Saṅkhā and Āryā-sīrī sambhoga Lived in the 74th year presumably of the Kuṇāra era

Ref—Ep Int, V, pp 11-6.

Āryādatta.—Under Pārvanātha (A. Vir 350—B. Vir 250), he was the head of the Sādhu section of the Samgha

Ref.—S B F, XII, p. 274

Āryadevi.—A Digambara author

Āryadevi.—A Digambara, daughter of Vijaya pārya and Śūmitrī, her brothers Chandra pārya, Brahma sūmī and Pāṇi nātha married Devendra whom she bore three sons named Ādi nātha, Nemi-chandra (16th cent.) and Vijayapī.—See Ādi nātha, Nemi-chandra

Āryāghosī.—A ganadhara of Pārvī nātha (B. Vir 350—B. Vir 250)

Ref.—S B E, XII, p. 274

Āryāmamsu.—Digambara pupil of Gunādhara muni who composed the Kasāya prābhṛti, fellow pupil of Nāgahasti. Both A and N assisted Yatiśabha who wrote a commentary on G's Kasāya prābhṛti

Ref.—Jaina hitas, XII, 7 S. p. 392 a.

Āryapārya.—A Digambara writer. Author of the Jinendra kaljanābhya-daya Gr 3,000 Kannada char (Scarce)

Ref.—L S J O, p. 45

Aryarakṣita.—Son of Brahma and Somadeva and Rudra-son of Daṇḍapura. Brother of Pāṇḍukṛṣṇa, received dīkṣā from Touliputra-achārya who sent him to Paṭal to learn the Dravida-dīkṣā from Vajra. gave dīkṣā to Paṭal. Gurukṛṣṇa converted the people of Daṇḍapura including the King to the Jain faith visited Mathura. Vīra-īśvara-Durbhikṣupīṭha and Parṇavardhī and Gopālāmīśvara were the chief among his followers. A. appointed D. his successor. Gopālāmīśvara resisted the nomination and ultimately succeeded. G. is known as the 7th Nihāyanā Vic. 584. A. arranged the subject-matter of the sacred literature into four divisions. Author of the *Anuyogiddhāraṇī* (mūla).

Ref.—R.J., 1892-4, pp. 137-8. J.G., p. 42. *Mani-Ātmā-rājya*
Jai-tattvādarsa, p. 52. *Prabhavaka-chariteam*

Āryarakṣita-sūri.—The 47th pontiff of the Śvetāśaṅkha-gachchha between Jayāśimha-sūri (?) and Jīvāśimha-sūri son of the Arvavaharin Drona (of the Pāṇḍava and Juāṇi) and Dedi-mātā. Born in Vik. Sam 1136 in Dūtānī (near Abu) Mālārāman Godu (Merut Godu) dīkṣā Vīra Sam 1142 (Khātt 1146 (?)) Merut 1141 dīkṣā nāman Vīra-achāryādīpādīvīra. Became pontiff in Vik. Sam 1160 under the name of Āryarakṣita-sūri (Khātt 1202) died in Vik. Sam 1226 at the age of 91. Under him the Gachchha received the name Vīdhivikṣa.

Āśā — A Sri Srimāl merchant (Vik. Sam 1563) His wife Amrātā, res dent of Kutava pura

Ref — Jaini Inscriptions by P C Nihari No 2,

Āśā — Of the Gūjara jnāti His son Vayajā had an image of Pārvānāthī consecrated at the suggestion of Siddhānta-Āgara-sūri of the Añchala-gachchha in Vik. Sam 1547

Ref — Jaina Svetambara Conference Herald, Vol VI p. 513

Āśā — Son of Rāmā-si and Dharmmāmī of the Prigrāt jnāti, resided at Visalārāgītī had an image of Sam bhava-tāthī consecrated by Udaya-Āgara-sūri, the successor of Jñāna-Āgara-sūri of the Vṛihat tapā gachchha in Vik. Sam 1543

Ref — Jaina Svetambara Conference Herald, Vol VI p. 444

Āśā bāī — A Jaina lady had an image of Pārvānāthī consecrated by Vijaya deva-sūri of the Tapā gachchha in Vik. Sam 1703

Ref — Inscription on an image in the Pārvānātha Temple, Dehi

Āśā bāī — Mother of Kirti-Āgara-sūri of the Añchala-gachchha between Udayasūgara-sūri and Pūrvā-Āgara-sūri — See Kirti-Āgara-sūri

Ref — Ind. Ant. LXIII, 178 Bhāratī chandra bhakti malī (2nd ed.), p. 488.

Āśālī—In the 2222nd year of Tīrthamkara Nām-nātha's era, he had an image of Pārśvanātha consecrated. This image is at present at Cambay and the following inscription (according to a tradition) is inscribed on its back—

Nāmēśīrtha kṛitāśālī the vīra dīkachchitustye 2222.

Āśālī strāviko gaudikārya at pratimātra yam

If the tradition is confirmed and the inscription proves to be a genuine one, it will prove of very great value in determining the time of Nām-nātha. Mumū Ātmā rāmji refers to the following works (1) Prabhāvaka-charitra (2) Pravāchana-patikā

Ref—Tattva-niraya prasula, p. 574

Āśāda—Son of Kaduvārāya (Kaṣuka rāja) of the Bhilāmāla family. Author of—

- (1) The Upadeśakandali, gāthās 120
- (2) The Vivekīmāñjari composed in Vik. Sam. 1248—See Bīla-chandra

Ref—Pet. Pap. I. p. 62 B.R. 1904 & 1905, p. 28 J.G., pp. 170, 188. Daff's Chronology of India, p. 167

Āśād dāsa—Author of a number of hymns

Āśād bhūti—Subject of a rūpa composed by Kanaka-soma in Vik. Sam. 1638

Āsaṅha—His disciples brought about the third schism in the Jaina church in A. V. 214. The Maurya king of Rajagṛha Bahubhadra (Munya Bahubhadda) brought the heretics back to the right faith.

Ref—Kālpa sūtra edited by Dr. Jacobi Introduct. p. 9

Āśidhara—A Dig author of the *Sukti-saṅgraha*.
Slokas 1040

Ref—J. C. p. 342

Āśidhara—A Dig author of the *Tarkāmpita* (scarce) probably the same as the *A son of Sallakṣana*

Ref—J. G., p. 90

Āśidhara—A Jaina layman of Ajameru Devoted to Jina-datta-sūri (Vṛi-khara)

Ref—Gāndharasāraddhā sātīkā p. 25. Comm. by Charitra sāmbh

Āśaṅha—(Vik. Sūm. 1296-1300) A D gāmbhīra belonged to the family of Vṛāghrera-vāla. Son of Sallakṣana (or Laksana) and Ratnī. Born in the fortress of Māndālakara situated in the country of Sapādalakṣaṇa. Married Saravati who bore him a son named Chhāha. After the conquest of his country by Sāhibavandina (Shahībuddin Ghori) he migrated to Dhārā in Mālāvā where he studied the principles of Jainism under Pāṇḍita Mahīvīra the pupil of Pandita Dhāri-sena praised by Vilbhava the lord of poets and minister for peace and war of Vijayavarman King of Mālava. Afterwards lived in

the city of Nalakachchhapura in the territory of king Arjuna, instructed Devachandra, Visalakirti, Vinayachandra, Bâlavarasvati, Madana, and others.

Author of—

- 1 The Prameyaratnâkara (Logic)
- 2 Bhâratarâbhyudaya
- 3 Dharmâmrita with a gloss
- 4 Ratnatîvpralumbha with a gloss
- 5 Adhyâtma rahasya
- 6 Glosses on the Mâlâtâdhanâ etc
- 7 Kriyâkalâpi from the Amritakosha
- 8 A commentary on Rudraî's Kâryâlamkâra
- 9 Sâhastrandîi stavana with a gloss
- 10 Jivavajîi kalpa with a gloss
- 11 Trîpi-tî-smîti
- 12 Nityamahoddyotî
- 13 Ratnatîvâdhâna
- 14 Asaṅgahâtîdyoddyotî
- 15 A comment on his Dharmâmrita entitled Bhava-kumuda-chandrikâ at the request of Hârîdeva, son of Bahu-deva son of Pâpa of the Kâshâkhila family of Nalakachchhapura. It was finished on Monday the 5th of the light half of Kârtika in the year 1300 of Vikrama

Āśādhara — A Jaina layman, flourished at Ajmeru under Arno-rājā

Āśādharī — Father of Simha tilaka sūri of the Āñchihī gnechchhī, between Dhurma prabha-sūri and Mahendri prabha-sūri — See Simha tilaka sūri

Pef — In 1 Ant, LXIII, 176 Bhāratī chandea bhakti māla p. 487

Āśālha-śera — King of Adhucchhatrī (Rāmrāgar in Rohil-khīnd) lived before the Christian era, was devoted to the Jains as he had a cave hollowed out for them at Pābī o ā near Allahabad

Pef — Fp I ad. II, 242

Āśa dīra — Son of Depāla a minister A Mahesvari by caste A resident of Mundhāla nagara near Nagori (Marwar) Converted to Jainism by Mānī-devī and his pupil Sūndā Mānī-devī is stated be a friend of Harithadri (Vik. Sim 535) Āśa and his family were incorporated into the Osval community and became known as Nebhirs In the absence of confirmation the tradition should be accepted with caution

Pef — Vālījīna vāma Muktīvali pp. 63 13

Āśaga — A Dīg writer Author of a Mihāvara svāmī cītra

Pef — J G p. 245

Āśakākīrti—A Bhāṭṭākā. Vīl (C) Sun 1525 Author of the (1) Chandra prithi purāṇa (2) Sāntinātha-purāṇa.

Āśikarīna—A Dg author of the Nīmī-chandrīkā

Āśikarīna—A Mōhanot Ośīl Son of Kṛṣṇādāsa Minister of Rājā sīha of Kṛṣṇāgadī (Vīl Sun 1765) His son Devīchandra

Rī—Jaina charity Mālatī' jīva simhājī p. 7

Āśikarīna—Father of Jīna chandra sūri the 65th pontiff of the Vīhāt kharatīrāga helīha

Āśikarīna—Of the Chāpraīgītra An Ośīl Celebrated the anthropicem of Jīna rājī sūri the 63rd pontiff of the Vīhāt kharatīrāga helīha at Medītā in Vīl Sun 1674

Āśikarīna—An Upādhyāya of the Vīhāt kharatīrāga helīha resided at Desnok, died in about Vīl Sun 1910

Āśūmūka—Om, Sri Saravālī gachchha Āśūmūkena kārīta, Samtu 1110

Pef—Jaina Inscri pt ons by Puran āchāri Nālītra No 1

Āśupāla—Of the Pīṭhavata caste At the suggestion of Rājā prabhū-sūri pupil of Pīrāmāṇindra-sūri of the Chāndra gachchha, he (A) along with Siddha pāla

and Padma-simha erected a stambha (pillar) in the temple of Ariṣṭa nemi at Ārāvana (near Abu road) in Vik. Śrī 1310 Vaiṣṇavī vadī 5 guru

Ref.—*Jaina tīrtha Guide* by Van Śānti vijaya jt. p 109

Āsa rāja—A military commander of the Vāghelas of Gujarat. Son of Soma son of Chanda prasāda son of Chandrapa of the Prāgnīṣṭha race fell in love with Kumāra-devī a beautiful widow whom he carried off and made his wife Had four sons (1) Malla-deva (2) Vṛṣṭupāla (3) Tejāhpāla and (4) Lūṇigī Built a temple at the foot of the sacred Mount Ujjayanta Kumāra-devī too had a tank constructed there Vṛṣṭupāla died in Vik. Śrī 1298 and Tejāhpāla died in Vik. Śrī 1308

Ari-simha spells the name Asva rāja In the manuscript Āśā rāja

Ref.—*Merutunga's Prabandha-chintamani* (Tawney's trans.) pp. 155 159 B R 1883 4 pp. 21 323

Āśā rām—A Digambara, author of the Ahikṣetra-
dhana

Āśā-saha of the Deparā tribe—Governor of Komalmeer in Mewar After the deposition and murder of Rana Vikramājīta in about Vik. Śrī 1591 Vanavīta the natural son of Prithvī rāja usurped the crown of

Mewar With a view to make his position safer he planned the murder of the infant Rana Udaya the rightful claimant. The brave nurse Panna however substituted her own child in place of Udaya and then got away with her charge from Chittor. She went to Kotalmeer and placed the infant Rana under the protection of the Jaina Governor. The heir of Chittor was declared to be the nephew of the Deprta. Seven years elapsed before the secret transpired. Then the Jains of Mewar flocked to Udaya and eventually succeeded in restoring him to the gadi of his ancestors.

Ref.—Tod's Rajasthan I pp. 329-331

Asa-saha of the Upakosa rama—Lived in about Vik. Sam 1275. His son who was a resident of Chitrakuta was devoted to Jinesvara-suri II of the Viprat-kharatara-gachchha. Had a Ms of Gargamuni's Karma-vipaka written at Dalaika in Vik. Sam 1295 while Jayatunga-deva was reigning. This Jayatunga-deva must be the Malwa prince.

Ref.—B.R. 1904-5 and 1906 pp. 27-79

Asesā brahmachari—Dig pupil of Yasakirti-deva who was the successor of Padmanubdi-deva. Srimūla sanghe valāthāra gane sarasvati gachchha Kundikund

āhāryā āvāye. A wrote a copy of Śāntiprabhāchāryā's Śāktumuktāvallī in Vik. Sam. 1670

Ref.—Jaina Itihas Vol. 12 p. 477.

Āśa—A person referred to in the Śārṅgagītāngīśvāra (Bk. I, See 3 Chap. 4)

Ref.—S. I. L., ALV, p. 24

Āśvaka—A son of Vasubha, the first Tirthankara, by his wife Sumangalā

Āśoka—The Buddhist Emperor of India. According to Edward Thomas, he was a Jain before his conversion to Buddhism. The Emperor refers to the Jains in his edicts

Ref.—Thomas, Early Earth of Asoka.

Āśoka-chandra—A name of King Koniha. The Buddhists call him Ajāta-satru—See Koniha.

Āśoka-chandra—King of Kalinga-deśa, husband of Rohini, the daughter of King Mughavā and Lakṣmitati of Champā a story in the Jñātā-dharmi-kathā. Āśoka—Rohini, the title of a rāsā (in Gujarati) by Jñāmā-vimla-sūri (Vik. Sam. 1772) —See Rohini

Āśoka-chandra-sūri—Jina-datta-sūri (in Vik. Sam. 1132) of the Vṛihat Kharatara gachchha, calls himself pupil of Āśoka-chandra, Hūrimāla, Sarvadeva gāni and Dharmadevī-pādhyāya

Ref.—Gandhara Sārdha sāt, Verso 145, K. S. J. O., p. 10.

Asoka datta—A merchant of Southern Mathurā father of Sriputri, a story in the Kathākosa

Asoka mali—Referred to by Ratna mandita gumi in his Upadesa tarangini (Comp 16th century Vik era)

Asoka muni—Guru of Udaya-chandra gumi (Vik Sam 1154), One Asoka muni author of the Dānadika kūlikas

Ref—J.G., p. 199

Assini—Wife of Nandimipya a Jaina layman who adopted the twelve vows of a Sravaka in the presence of Mahāvira at Sravasti

Ref—Hoernle's Uvasīga dāsīs (Tr.) sections 268-277

Iṣṭāgu—The fifteenth Tīrthamkara of the last cycle

Ref—R.S., I, p. 84; Ind. Ant. II, 140

Āśu—Of the Kapola jati. His son Nānā had an image of Sumbhava consecrated by Buniṣati sādhu sūri successor of Lakṣmi ṣagara sūri of the Tapā gachchha in Vik Sam 1547

Ref—Jaina Svetāmbara Conference Herald, Vol. VI, p. 45^a

Āvara rājā—Of Yogiṇī pura (Delhi?) destroyed the image of Rishabha on the Mount Satruñjaya in Vik Sam 1307. The image was originally established by Jāvadī-sāha

Asva mitri—The founder of the fourth school of heresy
A Vir 220

Asva sena—King of Hastināgārā father of Śīrat
kumāra A story in Devendras commentary on the
Uttaradhyāyāna

Asva sena—King of Kāsi father of Pārvīnātha the
twenty third Tirthamkara of the present cycle who
attained Nirvana in B Vir 250—See Pārvīa natha

Atapikogahabarya—Pupil of Ārya kaka-āghasta (Ārya-
kaka-āgharasa) a native of Rārā (Rādhā) At his
suggestion Vaishika (or Vaishīka) made a certain gift in
Sām 66 The characters of the inscription that records
the gift are so archaic that this date (66) may refer to
an earlier epoch than the Indo-Scythian

Ref—Mathura Jaina Inscriptions. The Jaina, by Buhler and
Burgess pp. 512. *

Atar sunha—Vik Sam 1893 A Sikh Lodhi of Lebari
His proposal to adopt Ātmā-rām'ji (afterwards Vijayā-
nand-sūri) as his son met with a blank refusal from
A's father Gine-a-chand. Disappointed Atar accused
G of trespass and had him put in chains Even then
G persisted in his refusal Atar is said to have pre-
dicted the future greatness of Ātmā-rām'ji

Ref—Tattva nirnaya prāsada Introd, pp 3-6.

Ātumeta Khan.—The man who brought the good qualities of Hirṇāvijaya-sūri to the notice of Akbar and thus induced him to invite H. to his Court

Ref.—Vijaya Prasād, Chap. V.

Ātmukta kumāra.—Sanskrit form of the name of Ātmutā kumāra

Ātmānanda.—The same as Ātmā rām ji Ānanda vijaya—
—See Vijaya nanda-sūri

Ātmā rām ji.—Mūla naman of Vijaya nanda sūri of the
Vijaya tapa gacch chha. Born in Vik. Sam. 1893 died
in Vik. Sam. 1953—See Vijaya nanda-sūri

Ātreya.—A son of Rishabha, the first Tirthamkara, by his
wife Sūmangalā

Āṭṭha kavi or Arhaddāra.—(A D 1300) A Digambara
Karnāṭaka poet. Son of Nāga kumāra who belonged
to the line of Kadamarasa, a brave general of the Ganga
chief Bhara Simha. Author of the Āṭṭhamaia translated
into Telugu by Bhāskara

Ref.—Karnāṭaka Jaina Kavi, by Nathdām Prout No 60

Āttimabbe.—Daughter of Mallapa the prime minister of
King Āhavamalla Chālukya (A D 997-1008) Was
married to Nāga-deva, son of Dallipa the minister of
Chālukya Chakravarti. Nāga-deva was a man of heroic
courage. In course of time, he was appointed as the

chief military general by Ahava malla Chālukya and was killed in a battle. Left a son named Annagīdēva and two widows Guṇḍamabbe and Attimabbe. Guṇḍamabbe became a satī. Attimabbe who survived her husband and was exceptionally sound in the Jaina faith had a large number of Digambari images consecrated and was noted for her numerous charities. Under her patronage Rāṇī a Digambara Kāraṇākāra poet composed an Ajita purāṇa in Saka era 915.

Ref.—Kāraṇākāra Jaina Kāvya by Nāthādāmā Premī pp 9-10

Aurangzib—Mughal Emperor of India (1658-1707). As a Viceroy of Gujarat he ordered a newly built (1638) temple of Chintaman (Pāñcva nātha) near Saraspur (Ahmedabad) to be desecrated by slaughtering a cow in it (1644 A.D.). He then turned the building into a mosque but Shah Jéhan ordered its restoration to the Jainas. Murad Bakhsh and A. jointly borrowed Rs. 5½ lacs of rupees (among others) from the sons of Sūndāsa (Jaina) with which they raised an army to fight against Dara Shikoh. In A.D. 1659 the settlement of Ss account was ordered. In A.D. 1664 A. forbade the closing of the Hindu shops on the Jain Pachusana (Pāñcusaṇa) in Gujarat.

Ref.—Dom Gaz. Vol. I Pt I (History of Gujarat) pp. 230-3.
Jaina Rīṣa māla pp. 8-10.

Āva—Of the Ukaṇ-Jāṭhī (Osval) Son of Goundā and
brother of His brothers Sā Sāmganī Saha deva
(Vik Sam 1459)—See Sihādeva

Āvāntikāthī—A son of Rishabha, the first Tīrthamkara
by his wife Sumangala

Āvānī sukumārī—A resident of Ujjayini son of Bhadrā,
converted by Suhūtī who died in A Vir 265 (Tīrpa
A Vir 291) One of his wives bore him a posthumous
son who erected a temple in honour of Pārvatīnātha
at Ujjain Subject of a Chaupai composed in Vik Sam
1736 (1740?) by Jina hara, pupil of Vāchaka-Sānti
hara gaṇī, pupil of Jina-chandra-sūri, (65) of the Viṣṭa-
Khāratīrī gaṇchchha

Ref.—B. R. 18634 p 135 h, S. J. O. p. 42. Jaina rāsā malli,
p 44 Jaina Itihās, pp. 28, 29. R. S. IL, Pāṭīvalī

Āvaraṇ—A son of Rishabha, the first Tīrthamkara by his
wife Sumangala

Āvānī (Konganivarmān)—A western Ganga king devoted
to the Digambar Juras In the first year of his
reign, he made a gift on the advice of his preceptor
Vijaya kīrtī In Śaka era 388 (A D 466) he made
a gift to Vāndīnandīn of the Desī gaṇa (apocryphal)

Āvvaiyārī—The venerable Matron A well known
Jaina poetess One of the most admired amongst Tamil
poets, said to have been a sister of Tiruvalluvar

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Ref.—Bom. Gaz., Vol. I, Pt. I (History of Gujarat), PI Jaina Rasa māla, pp. 8-10.

Āvā—Of the Uka-a-Jīāti (Osival) Son of Guṇḍā and
Guṇide His brothers, Sā Sīmganī Sīha deva
(Vik. Śim 1489)—See Sāha deva

Avantinātha—A son of Rīśabha, the first Tīrthamkara
by his wife Sumangalā

Āvānī sukumālā—A resident of Ujjayinī, son of Bhadrā,
converted by Suhrūtin who died, in A. Vir 265 (Tāpā
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Kharatara gachchha

Ref.—B. R., 19834 p. 135 R. S. J. O., p. 43 Jaina-rāsā māla,
p. 44 Jaina Itihās, pp. 28, 29. R. S. IL, Paṭīvalī

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